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KATHOLIEKE UNIVERSITEIT LEUVEN

FACULTY OF THEOLOGY AND RELIGIOUS STUDIES

A WORLD BEYOND THE DIVIDE

A COGNITIVE-LINGUISTIC AND HISTORICAL-CRITICAL ANALYSIS OF THE CONSTRUAL OF ΚΟΣΜΟΣ IN SELECT TEXTS OF THE FOURTH GOSPEL

A dissertation presented in partial fulfilment of the requirements for the Doctor's Degree (Ph.D.) in Theology (S.T.D.)

Promoter
Prof. Dr. Reimund BIERINGER

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by
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2017

FOREWORD

When I was told by the superior of my congregation that I would be sent to the esteemed Faculty of Theology and Religious Studies in Louvain to pursue advanced studies, I had only one topic in mind—women and discipleship in the Gospel of John. As it turned out, God has other plans. I pursued a project which was beyond what I intended to do. Through a project that focused on John's use of κόσμος, I was led to an understanding of Johannine anthropology that transcends the confines of the divide between the roles of women and men. In a providential twist of fate, the project has resulted in insights that have far-reaching implications for today's divided world—a world where people have become more adept at recognizing differences rather than in seeking out the commonalities.

Various institutions and persons have been instrumental in the completion of this project and to them, I express my sincerest gratitude. I wish to thank the Faculty of Theology and Religious Studies at the Catholic University of Louvain for accepting me to be part of this renowned dynamic learning institution. I thank its leadership and the members of the teaching and the non-teaching staff for providing an enriching and challenging academic environment. My gratitude also goes to Church in Need for the scholarship grant for my Master's studies and for the first three years of my doctoral studies. Without its financial support, studying in Louvain would not have been possible. I am grateful to be part of the *Biblical Studies Research Unit* and the *Research Group Exegesis, Hermeneutics and Theology of the Corpus Paulinum and Corpus Johanneum* under the leadership of Prof. Dr. Reimund Bieringer which had been venues to enhance my academic formation. To my congregation, the Augustinian Sisters of Our Lady of Consolation, especially to Sr. Niceta Vargas, my general superior, and to Sr. Celia Bayona, my cluster superior, and to all my sisters in the congregation, I express my gratitude for the trust, support, and encouragement.

I am indebted to Prof. Dr. Reimund Bieringer and Prof. Dr. Pierre Van Hecke for accepting to supervise and co-supervise this project, respectively, and for directing and seeing the project through to completion. Their insightful comments as well as the perspicacity and patience with which they perused my manuscripts have been a source of challenge and inspiration. I am especially grateful to Prof. Bieringer for initiating and guiding me in the academic world of Leuven since I began my studies in the Master's program. My gratitude goes to Prof. Dr. Johan Leemans, the Chairman of the Committee, and the members of the jury, Prof. Dr. Margareta Gruber, Prof. Dr. Christos Karakolis, and Dr. Martijn Steegen. Their close reading of the dissertation, critical remarks, and questions during the pre-defense, have helped me to improve the quality of the work. I

also express my gratitude to all those who have assisted in proofreading parts of the dissertation: Sr. Celia Bayona, Msgr. Rey Manuel Monsanto, Sebastian Temlett, Victoria Eugenia Blanco, Dermot Byrne, Sr. Bincy Mathew, Fr. Rhodel Nacional, and Sr. Nellie Lolos. My thanks also goes to Paul Blaise Loreto and Florencio Ares, Jr. for preparing the beautiful cover page of the dissertation.

It is not unknown that the completion of a dissertation in a foreign country can be lonely and challenging. In the course of my studies here in Leuven, I have been welcomed into several homes and embraced by different communities and to them, I say "thank you." The Augustinians of the Belgian Province, especially Father Provincial Paul de Wit, OSA and the community in Heverlee, have provided me with my first home in Leuven. My present community, the Dochters van Maria Miniemen Community have welcomed me in their midst and have shown me maternal love and care. Living in Miniemen, together with Sr. Bincy Mathew, Sr. Thuy Nguyen, and Sr. Patricia Santos, has provided me the comfort and security of home. Prof. Em. Noël Boens and Carmelita Castillo never failed to remind me to stop, breathe, and have a life in order to survive the rigors of getting a PhD from KU Leuven. I treasure the moments I spent in their company. To my family in Dumaguete City, to my adoptive families in and outside of Belgium, to the Filipinos in Leuven, to the Justus Lipsius Catholic Community, to Keith Lofthouse, and my friends from near and afar who have accompanied me on this arduous journey, I express my gratitude. The abiding presence of the God of all peoples has been made concretely manifest through each and every one of them.

Finally, to God who is the unseen power and inspiration behind this dissertation, I bow my head in gratitude. Undeniably, the road that led to the completion of this dissertation was long and grueling. However, more than the writing and the finishing of this project, I believe that the most tedious and challenging part of the journey is still waiting for me. They say that the longest journey a person could make is the 18-inch journey from the head to the heart. I would say that this is only half of the journey. The other half is the journey from the heart to the hands and the feet. This is the challenge that awaits me as I go back to my country—to make the longest journey in my life, a journey that strives to bridge the divide between ὁ κόσμος νοητός, i.e., the world of ideas, that is inscribed in this dissertation and ὁ κόσμος ὁρατός, i.e., the visible world, of my actions and interactions with God's human and non-human creation.

Leuven
13 September 2017 Joan BC Infante

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THE ΚΟΣΜΟΣ AND JESUS

ABBREVIATIONS

AB	The Anchor Bible
ABG	Arbeiten zur Bibel und ihrer Geschichte
ACNT	Augsburg Commentary on the New Testament
ADP	Advances in Discourse Processes
AJP	*The American Journal of Philology*
ALGHJ	Arbeiten zur Literatur und Geschichte des hellenistischen Judentums
Am Anthropol	*American Anthropologist*
AnBib	Analecta Biblica
AnnNYAcadSci	*Annals of the New York Academy of Sciences*
ANTC	Abingdon New Testament Commentaries
AthR	*Anglican Theological Review*
AzTH	Arbeiten zur Theologie
BAG	Bauer, Walter, William F. Arndt, F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2nd ed. 1958. Chicago, IL: University of Chicago Press, 1979.
BBR	*Bulletin for Biblical Research*
BDAG	Bauer, Walter, Frederick W. Danker, William F. Arndt, F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 3rd ed. Chicago, IL: University of Chicago Press, 2000.
BDF	Blass, Friedrich, Albert Debrunner, Robert W. Funk. *A Grammar of the New Testament and Other Early Christian Literature*. Cambridge, MA: Cambridge University Press, 1961.
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
Bib	*Biblica*
BibOr	Biblica et Orientalia
BIS	Biblical Interpretation Series

BJRL	*Bulletin of the John Rylands Library*
BNTC	Black's New Testament Commentary
BT	*The Bible Translator*
BU	Biblische Untersuchungen
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CBR	*Currents in Biblical Research*
CBQ	*Catholic Biblical Quarterly*
CBQMS	The Catholic Biblical Quarterly Monograph Series
CLR	Cognitive Linguistics Research
CNT	Commentaire du Nouveau Testament
CSPac	Colectanea San Paciano
DRev	*The Downside Review*
ECC	Eerdmans Critical Commentary
EdF	Erträge der Forschung
EDNT	Exegetical Dictionary of the New Testament
ETL	*Ephemerides Theologicae Lovanienses*
EUH.T	European University Studies: Theology
EWNT	Exegetisches Wörterbuch zum Neuen Testament
ER	The Encyclopedia of Religion
ExpT	*The Expository Times*
FN	*Filologia Neotestamentaria*
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HAPÁG	*A Journal of Interdisciplinary Theological Research Published by St. Vincent School of Theology and Adamson University*
HBT	*Horizons in Biblical Theology*
Hermeneia	Hermeneia—A Critical and Historical Commentary on the Bible
HNT	Handbuch zum Neuen Testament
HSCPh	*Harvard Studies in Classical Philology*
HTKNT	Herder's theologischer Kommentar zum Neuen Testament
HTR	*The Harvard Theological Review*
IBT	Interpreting Biblical Texts

ICC	The International Critical Commentary
Int	*Interpretation*
ITS	Innsbrucker theologische Studien
JAC	Jahrbuch für Antike und Christentum
JBL	*Journal of Biblical Literature*
JBLMS	Journal of Biblical Literature Monograph Series
JHLT	*Journal of Hispanic/Latino Theology*
JLCRS	Jordan Lectures in Comparative Religion Series
JPT	*Journal of Pentecostal Theology*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTS	*Journal of Theological Studies*
Kairos	*Zeitschrift für Religionswissenschaft und Theologie.*
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer-Kommentar)
LASBF	Liber Annuus Studium Biblicum Franciscanum
LBRS	Lexham Bible Reference Series
LBS	Linguistic Biblical Studies
LHBOTS	Library of Hebrew Bible/Old Testament Studies; formerly Journal for the Study of the Old Testament Supplement Series
LNTS	The Library of New Testament Studies
L&N	*Greek-English Lexicon of the New Testament: Based on Semantic Domains*. Vols. 1 & 2. Edited by Johannes Louw, Eugene Nida, Rondal Smith, and Karen Munson. New York: United Bible Societies, 1988.
LSJ	Liddell, Henry George and Robert Scott. *A Greek-English Lexicon.* Revised and augmented by Henry Stuart Jones & Roderick McKenzie. 9th ed. 1940. Reprint. Oxford: Clarendon, 1994.
LTPM	Louvain Theological & Pastoral Monographs
M & C	*Memory and Cognition*
McNTS	McMaster New Testament Studies
MThS	Münchener theologische Studien

MTL	Marshalls Theological Llibrary
NCB	New Century Bible
NCBC	New Cambridge Bible Commentary
NHMS	Nag Hammadi and Manichaean Studies
NIBC	New International Bible Commentary
NICNT	The New International Commentary on the New Testament
NIDB	The New Interpreter's Dictionary of the Bible
NIDNTT	The New International Dictionary of New Testament Theology
NovT	*Novum Testamentum*
NovTSup	Supplements to Novum Testamentum
NTAbh	Neutestamentliche Abhandlungen
NTD	Das Neue Testament Deutsch
NTL	New Testament Library
NTS	*New Testament Studies*
NTTSD	New Testament Tools, Studies, and Documents
OBO	Orbis Biblicus et Orientalis
OPTAT	*Occasional Papers in Translation and Textlinguistics*
ÖTK	Ökumenischer Taschenbuch-Kommentar zum Neuen Testament
OTM	Oxford Theological Monographs
PTMS	Princeton Theological Monograph Series
PhilQ	*The Philosophical Quarterly*
RB	*Revue Biblique*
RNT	Regensburger Neues Testament
SANT	Studien zum Alten und Neuen Testament
SBS	Stuttgarter Bibelstudien
SBLDS	Society of Biblical Literature Dissertation Series
SBLEJL	Society of Biblical Literature Early Judaism and Its Literature
SBLMS	The Society of Biblical Literature Monograph Series
SBLRBS	Society of Biblical Literature Resources for Biblical Study
SBLSBS	Society of Biblical Literature Sources for Biblical Study
SBLSymS	Society of Biblical Literature Symposium Series
SEÅ	*Svensk Exegetisk Årsbok*
SHR	Studies in the History of Religions

SJOT	*Scandinavian Journal of the Old Testament*
SJT	*Scottish Journal of Theology*
SLCS	Studies in Language Companion Series
SNT	Supplements to Novum Testamentum
SNTA	Studiorum Novi Testamenti Auxilia
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and Its World
SP	Sacra Pagina Series
SR	Studies in Religion
SSN	Studia Semitica Neerlandica
STAR	Studies in Theology and Religion
StudBL	Studies in Biblical Literature
StEv	Studia Evangelica
SubBi	Subsidia Biblica
SupplNT	Supplements to Novum Testamentum
TBT	*The Bible Today*
TDNT	Theological Dictionary of the New Testament
TG.T	Tesi Gregoriana, Serie Teologia
THKNT	Theologischer Handkommentar zum Neuen Testament
ThKNT	Theologischer Kommentar zum Neuen Testament
ThQ	*Theologische Quartalschrift*
ThSt	Theologische Studien
TLNT	Theological Lexicon of the New Testament
TynBul	*Tyndale Bulletin*
TRE	Schwertner, Siegfried M. *Theologische Realenzyklopädie: Abkürzungsverzeichnis*. 2., überarbeitete und erweiterte Auflage. Berlin: Walter de Gruyter, 1994.
TS	*Theological Studies*
TSAJ	Texte und Studien zum antiken Judentum
TSL	Typological Studies in Language
TTCP	Text, Translation, Computational Processing
TZ	*Theologische Zeitschrift*
VTSup	*Vetus Testamentum Supplements*

WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZECNT	Zondervan Exegetical Commentary on the New Testament
ZNW	*Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZPPK	*Zeitschrift für Philosophie und philosophische Kritik*

English Bible Versions:

KJA	King James Version Apocrypha
NAB	New American Bible
NKJ	New King James
NIRV	New International Reader's Version
NJB	New Jerusalem Bible
NLT	New Living Translation
NRSV	New Revised Standard Version
REB	Revised English Bible
TEV	Good News New Testament (The New Testament in Today's English Version)

BIBLIOGRAPHY

The bibliography is organized into four sections, namely, (1) Text Editions and Tools, (2) Commentaries on the Gospel of John, (3) Other Commentaries, and (4) Studies. The first section encompasses the different Greek and English Bibles as well as the Greek, English, and German dictionaries, synopsis, and grammars. Unless otherwise indicated, the different English NT versions of the Bible that are cited in this work have been accessed through *BibleWorks* 9, Copyright 1992-2011, BibleWorks LLC. The second section of the bibliography encompasses the commentaries on the Gospel of John in English, German, and French. The third section covers commentaries on biblical texts other than the Gospel of John. The fourth and last section includes all the remaining secondary literature including unpublished dissertations. The bibliographical style in this work follows Kate Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations*, 7th edition, revised by Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, and the University of Chicago Press Editorial Staff. Chicago, IL and London: University of Chicago Press, 2007.

The abbreviations that are used in this work follow Billie J. Collins, Bob Buller, and John F. Kutsko, *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies.* 2nd ed. Atlanta, GA: SBL Press, 2014 and Siegfried M. Schwertner, *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete: Zeitschriften, Serien, Lexica, Quellenwerke mit bibliographischen Angaben.* 2nd ed. Berlin: de Gruyter, 1992 (IATG). The abbreviations of other works which are absent from the above two works have been accessed through data from the publishers. The following bibliographical tools have been consulted and accessed: recently published *New Testament Abstracts*, *Ephemerides Theologicae Lovanienses*: *Louvain Journal of Theology and Canon Law. Elenchus Bibliographicus,* the American Theological Library Association database (*ATLASerials*), and Gilbert Van Belle's *Johannine Bibliography 1966-1985: A Cumulative Bibliography on the Fourth Gospel* (Leuven: Leuven University Press and Peeters, 1988). Although lexical entries from BDAG, L&N, and LSJ are cited in the footnotes, they are not reflected in the bibliography. The current work generally made use of the resources from the following KU Leuven libraries: Maurits Sabbe Library, Faculty of Arts Library, and the Central Library.

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GENERAL INTRODUCTION

The complexity of the Johannine language and literary style amid the Gospel's deceptively limited vocabulary and simple grammar has not escaped the attention of scholars.[1] According to W. E. Sproston, John's vocabulary is theologically-oriented and the repetitive use of such a limited vocabulary is strongly suggestive of "a radical re-presentation of source material in the service of a theme."[2] John is replete with words, phrases, and discourses that are repetitive so much so that some scholars have identified repetition as a literary style of the evangelist to put forward the Gospel's message to its readers.[3] For R. Kysar, the language of John can be characterized in three ways: (1) poetic, (2) an insider's language, and (3) hopelessly ambiguous.[4] The words of Sproston and Kysar are not just descriptions of the language of the Gospel *per* se. Implied in their descriptions is an understanding that the language of the Gospel is a product of redactional activities (so Sproston) and of a community that separates itself from the society (so Kysar). The ambiguity which Kysar mentioned is easily noticed when, on the one hand, one reads the Gospel and finds different words therein which seem to have the same nuance, while on the other hand, one finds a word which is open to different interpretations. When compared with the Synoptics, the uniqueness of John's language

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[1] For a survey of the researches on Johannine language and literary style, see Saeed Hamid Khani, *Revelation and Concealment of Christ: An Inquiry into the Elusive Language of the Fourth Gospel*, WUNT II 120 (Tübingen: Mohr Siebeck, 2000), 4–16.

[2] W. E. Sproston, "Witnesses to What Was ἀπ᾽ ἀρχῆς: 1 John's Contribution to Our Knowledge of Tradition in the Fourth Gospel," *JSNT*, no. 48 (1992): 46; repr. W. E. Sproston, "Witnesses to What Was ἀπ᾽ ἀρχῆς: 1 John's Contribution to Our Knowledge of Tradition in the Fourth Gospel," *The Biblical Seminar* 32 (Sheffield: Sheffield Academic Press, 1995), 138–60.

[3] Cf. Thomas Popp, *Grammatik des Geistes: Literarische Kunst und theologische Konzeption in Johannes 3 und 6*, ABG 3 (Leipzig: Evangelische Verlagsanstalt, 2001), 58–80, 464–79. See also P.S.-C. Chang, "Repetitions and Variations in the Gospel of John" (PhD diss., Faculté de théologie protestante, Université de Strasbourg, 1975), 184. For a survey of the state of research on repetitions in John, see Gilbert Van Belle, "Repetitions and Variations in Johannine Research: A General Historical Survey," in *Repetitions and Variations in the Fourth Gospel: Style, Text, Interpretation*, ed. G. Van Belle, M. Labahn, and Maritz, BETL 223 (Leuven, Paris, and Walpole, MA: Peeters, 2009), 33–85. For C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (London: SPCK, 1978), 7, the repetition does not reflect an ill-equipped author who was at a loss for words, but rather reveals a teacher who confidently believed that his message can be conveyed "in a few fundamental propositions [which can be expressed] with studied economy of diction."

[4] Robert Kysar, *John, the Maverick Gospel*, 3rd ed. (Louisville, KY: Westminster John Knox Press, 2007), 3–6.

and style becomes starker—a uniqueness that is not missed by any commentator of this Gospel.[5]

As attested by Johannine scholars, what seems to be an easily comprehensible discourse, at first glance, actually has deeper layers of meaning upon close and rigorous examination.[6] It is to this enigmatic world of Johannine language that the lexeme κόσμος belongs. In the Gospel, one finds 78 occurrences of κόσμος which comprise almost 50% of the total 186 occurrences of the word in the entire NT. The significance of this number can be better appreciated if we compare it with the occurrences of the same word in the Synoptic Gospels vis-à-vis a statistical count of the total number of words in each Gospel.[7]

	Matthew	Mark	Luke	John
Total occurrences of κόσμος	8	3	3	78
Total number of words in the Gospel	18,346	11,304	19,482	15,635
Occurrence of κόσμος per 1000 words	.44	.26	.15	5

The table shows that John has five occurrences of κόσμος for every one thousand words while the frequency in the Synoptic Gospels remains below one. However, the importance of this lexeme in John is not only revealed by its copious use in the Gospel but also in the different ways that John uses it.[8] Dictionaries and exegetes have identified

[5] Cf. Craig S. Keener, *The Gospel of John: A Commentary*, vol. 1 (Peabody, MA: Hendrickson, 2003), 47–80; Schnackenburg, *St. John*, 1:105–118; Raymond Brown, *The Gospel According to John*, *A New Translation with Introduction and Commentary*, vol. 1, AB 29 (New Haven, CT and London: Yale University Press, 1966), cxxix-cxxxv.

[6] What Gregory the Great said about the sacred scriptures, i.e., it is "a kind of river […] which is both shallow [*planus*] and deep, wherein both the lamb may find a footing, and the elephant float at large" could be aptly said of John. See St. Gregory the Great, *Morals on the Book of Job, Translated with Notes and Indices*, vol. 1, A Library of Fathers of the Holy Catholic Church, Anterior to the Division of the East and West (Oxford and London: John Henry Parker; J. G. F. and J. Rivington, 1844), 9. See also Ben Witherington, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville, KY: Westminster John Knox, 1995), 1 and Leon Morris, *The Gospel According to John,* rev. ed., NICNT (Grand Rapids, MI: Eerdmans, 1995), 3 who, in a paraphrase of the words of Gregory the Great, liken the Gospel of John to waters which are shallow enough for a baby to wade in, but deep enough for an elephant to drown.

[7] If we count all the occurrences of κόσμος in the entire Johannine corpus (1Jo = 23x; 2Jo = 1x; Joh = 78), the total occurrences would be 102x. This makes up almost 60% of the total occurrences of κόσμος in the NT. We are not including here the three occurrences of the lexeme in the Book of Revelation. Our clustering of the occurrences of κόσμος in the Johannine corpus does not signify singular authorship for these works. Our statistics with regard to the total number of words in each Gospel has been generated through *BibleWorks* 9 BNT Word List Manager by Michael S. Bushell, Michael D. Tan, and Glenn L. Weaver (Norfolk: BibleWorks, LLC, 2008).

[8] W. Hall Harris ran a brief internet search of the term "kosmos" and describes the results of his search as reflecting the "ubiquity" of the term in contemporary culture, but that none of its uses in the Gospel and First John have anything to do with what we call today as "culture" (W. Hall Harris III, "An Out-of-this-World Experience: A Look at κόσμος' in the Johannine Literature. https://bible.org/article/out-world-

different meanings of John's use of this lexeme. The meanings usually encompass κόσμος as "the entire created world" and κόσμος as that "part of creation which is at enmity with God." Meanwhile, some scholars classify κόσμος in John as used either in a positive, neutral, or negative sense without presenting a specific set of criteria. The classification reveals an intuitive personal judgment of the interpreter. Other scholars focus their energy on identifying whether κόσμος in John refers only to Israel or to the entire humankind.

Despite the different proposed meanings and classification, what stands out in the interpretations of many Johannine commentators and interpreters is the proposal that John has a negative view of the κόσμος, while at the same time recognizing that the Gospel presents the κόσμος as the locus of God's salvific activity in Jesus. The classification of John's use of κόσμος into positive or negative is undeniably influenced by the Gospel's binary language. When this duality becomes the premise for one's reading of κόσμος, it follows that one either judges the lexeme from the perspective of its being good or bad. The search for the meaning or meanings of κόσμος and its significance becomes all the more complicated when scholars stretch their imaginations in reconstructing the history of a beleaguered community behind the Gospel and use this construct to explain the language of the Gospel. If scholars recognize the theological underpinnings of John's vocabulary, we argue that it is not enough to describe John's use of κόσμος in terms of its positive, negative, or neutral use. A survey of studies on κόσμος in John has shown that not much time has been invested to examine this lexeme. We consider κόσμος as deserving of a deeper exploration than it had been accorded so far.

Given this background, the present study aims to conduct an in-depth exploration of select texts in John where κόσμος is used. It aims to answer the following interrelated questions: How does John conceptualize the κόσμος? In particular, how does John conceptualize the κόσμος in relation to Jesus and vice-versa? What function or functions does κόσμος play in the texts? To answer these questions, we are going to utilize select insights from Cognitive Linguistics (CL), particularly the basic notions of Cognitive Grammar (CG) as espoused by Ronald Langacker.[9] Alongside other CG concepts, we are primarily using the different concepts that are related to what Langacker calls construal. Construal provides us with the tools for an in-depth analysis of the text akin to analyzing a scene that is put on a viewing frame with participants interacting with each other and

experience-look-%E2%80%9C922972963956959962%E2%80%9D-johannine-literature (accessed on September 13, 2017).

[9] For works which utilize the notions of CG, see Ellen van Wolde, *Reframing Biblical Studies: When Language and Text Meet Culture, Cognition, and Context* (Winona Lake, IN: Eisenbrauns, 2009); and *idem.*, "Cognitive Grammar at Work in Sodom and Gomorrah," in *Cognitive Linguistic Explorations in Biblical Studies*, ed. Bonnie Howe and Joel B. Green (Berlin, et al.: De Gruyter, 2014), 193–221. See also Anne-Mareike Wetter, *"On Her Account": Reconfiguring Israel in Ruth, Esther, and Judith*, LHBOTS 623 (London et al.: Bloomsbury T&T Clark, 2015). Wetter specifically uses select CG notions as developed and expounded by van Wolde in *Reframing Biblical Studies*, specifically the notions of *instances* and *prototypes* (cf. ibid., 26−29). She utilizes CG in conjunction with other methods and approaches, i.e., discourse analysis, symbol and metaphor theory, and gender studies (ibid., 24−37).

having different levels of prominence. Langacker has rightly pointed out that the meaning of an entity (or a participant) in an utterance depends on how the interpreter assiduously examines this entity amid knowledge of what to look for, on which elements to focus the interpretation, and from which vantage point to conduct it. With this, we shall be able to determine if insights from CG contribute to our understanding of John's use of κόσμος.[10] Aware that we are studying texts written in a language that is no longer in current use, we are complementing CG with the grammatical-philological insights from traditional Greek Grammars.

While the present study builds upon the previous works that have been done on κόσμος, it aims to go beyond the intuitive categorization of κόσμος in the Gospel as positive, neutral, and negative. While the study necessitates the identification of the referent or referents of κόσμος in particular clauses, it aims to go beyond the identification of whether the referent of κόσμος in the Gospel is Israel or the entire world of humans. It seeks to identify and understand the semantic role or roles of κόσμος in a clause within a given context in order to identify its more plausible referent or profiled meaning. The results of this endeavor will help to identify the function or functions of κόσμος in the clause or narrative. The research questions are intended to guide the researcher in her search for the meaning or meanings of κόσμος in John based on how this lexeme is construed by the author (the speaker) and understood by his hearers or readers because of their shared knowledge. The focus of the analysis are texts where κόσμος co-occurs with Jesus. However, since the Gospel is insistent in its presentation of the unity between Jesus and the Father, texts where κόσμος co-occurs with God are also explored.

In this study, we propose two inter-related thesis statements concerning method and content. First, we argue that with a CG approach to the analysis of κόσμος to complement the traditional historical approaches, the researcher is able to conduct a more systematic interpretation of select occurrences of κόσμος in the Gospel which primarily takes into consideration the conceptualization of κόσμος by the speaker (i.e., the evangelist) and in so doing arrive at insights with regard to the subtle nuances of κόσμος as this word is conceptualized by the evangelist. Second, we argue that there is more to John's use of κόσμος than a mere presentation of a κόσμος that is hostile to Jesus, but which, nonetheless, is the locus of God's saving action. We contend that through κόσμος John has found a lexeme that he can use to express the personal, particular, and universal dimensions of Jesus' mission.

The thesis is divided into three main parts, each part consisting of two Chapters. Part One is entitled *The Meanings of ΚΟΣΜΟΣ in John Based on Select Dictionaries and Scholarly Works.* It is composed of Chapters 1 and 2. The two chapters are intended to provide an overview of the interpretations of κόσμος and the studies that have been done

[10] Cf. Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*, Revised and Expanded ed. (Grand Rapids, MI: Zondervan, 1994), 10, laments that even "reputable biblical scholars have attempted to shed light on the biblical languages while working in isolation from the results of contemporary linguistics."

on this lexeme. Chapter 1 consists of a presentation of the different meanings of κόσμος which dictionaries provide. It also presents an overview of what most Johannine commentators and scholars consider to be the referent or referents of κόσμος. To our knowledge, only two studies have attempted to look into all the occurrences of κόσμος in the Gospel of John. These are the studies of N. H. Cassem and the unpublished dissertation of William Grady Rich in the same year.[11] Understandably, the copious occurrences of κόσμος in the Gospel prevented these studies from an in-depth exploration of the lexeme. Other studies on specific themes that are related to κόσμος, e.g., the relationship between κόσμος and the Jews, κόσμος and Israel, and κόσμος and ecology, are also presented in this chapter. Meanwhile, the works of scholars who perceive a cosmological motif in the Gospel are also added as an Excursus.

Chapter 2 presents studies which attribute John's pejorative use of κόσμος to the putative Johannine community's experience of conflict. Because these studies are basically built upon the theory that the story of the Johannine community is interwoven in the Gospel's proclamation of the story of Jesus (hence, the Gospel presents a two-level drama), we are presenting the arguments that support this theory. In particular, the reconstructions of J. L. Martyn and R. E. Brown of the putative Johannine community's history, along with the different criticisms of this theory, will be presented. The other half of the chapter presents the works of social-scientific critics which are built upon this theory. For these scholars, the development of the Johannine binary language like this world" and "not of this world" is a result of their experience of conflict. While their unique language reflects the community's traumatic experience, this language which only the community seemingly comprehend has become integral to their new identity as Jesus believers.

Part Two of the thesis is entitled *Methodological Considerations and Introduction to John's Use of ΚΟΣΜΟΣ*. It is composed of Chapters 3 and 4 which are intended to introduce the method and the 78 occurrences of κόσμος in John. Chapter 3 presents and explains the method Cognitive Grammar. In particular, it discusses the basic claims of CG and how it differs from traditional grammar, the notions of conceptual archetypes, and construal. Langacker argues that the conceptual archetypes provide the "skeletal organization" upon which the clause is built regardless of the language that is used to code or express the clause. Hence, the method Cognitive Grammar is generally able to claim universal applicability even though differences exist among languages. The chapter also discusses the different concepts that pertain to construal which are used in the work, namely: Specificity, Focusing, Prominence, and Perspective. Through these notions, the interpreter is able to analyze how the speaker construes the lexeme κόσμος in a particular clause as reflected in its grammatical and syntactical coding.

[11] Cf. N. H. Cassem, "A Grammatical and Contextual Inventory of the Use of Κόσμος in the Johannine Corpus with Some Implications for a Johannine Cosmic Theology," *NTS* 19, no. 01 (1972): 81–91; William Grady Rich, "The Understanding of ΚΟΣΜΟΣ in the Fourth Gospel" (PhD diss., Emory University, 1972).

Chapter 4 is composed of two parts. The first part presents an overview of the contextual uses of κόσμος in the Gospel. It identifies the various lexical constructions in which κόσμος is used and the different lexemes that are collocated with κόσμος in a clause. The second part of the chapter is the exegetical analyses of the four occurrences of κόσμος in the Prologue. Scholars have long recognized that the Prologue contains themes which are present in the Gospel narratives. Concurring with most scholars who argue that the Prologue serves as an introduction to the Gospel, we maintain that the four occurrences of κόσμος in 1:9−10 provide a glimpse into the evangelist's construal of κόσμος in the rest of the Gospel narratives. It is from this premise that we incorporate the analyses of the four occurrences of κόσμος in the Prologue in this part of the thesis.

Part Three of the thesis is entitled *The ΚΟΣΜΟΣ in Relation to God and Jesus*. While we mentioned that the focus of this project is on the evangelist's construal of κόσμος in relation to Jesus, the Gospel repeatedly enunciates the unity between the Father and the Son (cf. 1:1; 5:19; 10:30; 16:28; etc.). Hence, this part looks into texts where κόσμος occurs in a clause with God and Jesus. Chapter 5 focuses on the only two texts in the Gospel where κόσμος and God occur, i.e., 3:16a (οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον) and 17:25a (καὶ ὁ κόσμος σε οὐκ ἔγνω). In 3:16a, God is the grammatical subject with κόσμος as the object of God's action. In 17:25a, ὁ κόσμος is the grammatical subject with God as the object of its action. With God as a co-participant in these clauses, our analyses of the assertions in these texts will also look into the conceptualizations of God in the OT as reflected in the Hebrew Bible and in the LXX.

Chapter 6 is composed of three sections. In this chapter, we explore in-depth the assertions in 7:7b (ἐμὲ δὲ μισεῖ), 12:19e (ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν), and 16:33c (ἐν τῷ κόσμῳ θλῖψιν ἔχετε) and 16:33e (ἐγὼ νενίκηκα τὸν κόσμον). John 7:7b presents Jesus as the object of the action of hating of the subject ὁ κόσμος. Because of the intertwined identities of Jesus and the disciples, our discussion on the hatred of ὁ κόσμος towards Jesus will also include the former's hatred towards the disciples. Thus, our exploration of this text will include the similar assertion in 15:18: Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. John 12:19e presents ὁ κόσμος engaging in an action with Jesus as the direction. In contrast to the Gospel's repetitive mention of the coming of Jesus towards ὁ κόσμος (cf. 1:9; 3:17, 19; 6:14; 9:39; etc.), this is the only text in the Gospel where ὁ ὁ κόσμος as the grammatical subject is described as going after Jesus. In 16:33e, we have a direct discourse of Jesus who claims to have overcome ὁ κόσμος. Considering his assertions that he has come to save and not to judge ὁ κόσμος (3:17; 12:47), the meaning of the assertion in 16:33e necessitates an in-depth exploration.

While the exegetical analysis of each text in Chapters 5 and 6 focuses on a particular clause where κόσμος co-occurs with God or Jesus, the analysis is not separated from an analysis of its intermediate and larger contexts. More importantly, the other occurrences of κόσμος which could be present in the intermediate and larger contexts of the selected texts are included in the analysis. Appendices and Annexes are also included in this work. Appendix 1 presents in tabulated form the occurrences of κόσμος in the Gospel which are

categorized based on the syntactical function of κόσμος in the clause and the different prepositional constructions of which it is a part. Appendix 2 shows the tabulated results of two Johannine scholars who group lexemes in John based on the categories positive, neutral, and negative. We are presenting the categorizations of N. H. Cassem of the occurrences of κόσμος and of L. Kierspel on the occurrences of Ἰουδαῖοι. Annex 1 is a paper on the binary cosmological language in 8:23 which was presented at the *Internationales Doktorandenkolloquium* (Berlin-Leuven-Regensburg), Humboldt-Universität zu Berlin in October 9-11, 2014. Annex 2 is a paper which explores select occurrences of κόσμος in the First Letter of John.

As G. N. Stanton wrote, "[p]resuppositions are involved in every aspect of the relationship of the interpreter to [her] text."[12] In order to contribute to the discussion while at the same time make the project manageable, we are building our analysis on several presuppositions. First, we are taking the Gospel narratives to be the evangelist's proclamations about Jesus as succinctly articulated in the purpose statement in 20:31,[13] and not of a putative Johannine community (see our discussion in Chapter 2). Based on this presupposition, we shall read and interpret the Gospel's language, in relation to Jesus, and not in relation to a putative community. This does not mean that we do not recognize that the evangelist was a product of his own situational context. However, in this research, we shall focus on what the evangelist wants to say about Jesus based on his construal of him and his mission as primarily reflected in the literary context.[14] Second, we are taking

[12] Graham N. Stanton, "Presuppositions in New Testament Criticism," in *New Testament Interpretation: Essays on Principles and Methods*, ed. I. Howard Marshall (Exeter: Paternoster Press, 1977), 61. See also Rudolf Bultmann, "Is Exegesis Without Presuppositions Possible?" in *Existence and Faith*, trans. Schubert M. Ogden (London: Hodder and Stoughton, 1960), 289–96.

[13] Cf. Barnabas Lindars, *The Gospel of John*, NCB (London: Oliphants, 1972), 24. Lindars also considers 3:16 to express the same purpose (ibid.). The importance of the intention of the author in understanding the text is emphasized by Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan, 1998), 249, when he claims that "[t]he author's intention is the originating and unifying power that puts a linguistic system […] into motion in order to do something with words that the system alone cannot do. He further asserts that the author's intention is the real causality that alone accounts for why a text is the way it is." To clarify what he meant by authorial intention, Vanhoozer explains that it is the "directedness" of the author's communicative action which can be seen in "what the author is doing in tending to his or her words" (ibid., 247).

[14] Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Madison, WI: InterVarsity Press, 1991), 20, identifies two kinds of contexts that are relevant to Bible study: (1) the situational (historical) context and (2) the literary (linguistic or logical) context. The situational context includes the background of the author, the date when the work was written, the addressees of the work, and the purpose and themes (i.e., problems and situations that are addressed in the work) (ibid.). The literary context primarily deals with the passage and its immediate and larger literary context (ibid., 21-22; 19-40; 78-80). Amid his recognition of the importance of the situational context, Osborne asserts that it should only be used as "a filter through which the individual passages may be passed […] open to later correction during the detailed exegesis or study of the passage" (ibid., 21). D. Alan Cruse, *Lexical Semantics*, Cambridge Textbooks in Linguistics (Cambridge, New York, and Melbourne: Cambridge University Press, 1986), 1, also opts for attention to the linguistic context, notwithstanding

the text of the Gospel in its final form, although we are aware of the claim that the Gospel underwent different layers of redaction in the process of its composition. Third, when we talk about the author, we are referring to the individual whose ideas are enshrined in the Gospel text, notwithstanding an awareness of the proposal of other scholars that the authorship of the Gospel could be attributed to a community and not to a single individual. Fourth, considering the difficulty of ascertaining that the characters have actually spoken the words which are being attributed to them, we consider the author or evangelist as the primary viewer, the person who construes the event that is coded through the words in the clause, even though the author presents the words as the direct discourse of a particular character, such as Jesus or the Pharisees. Hence, while in the exegetical analysis we cite the character upon whom the utterance is ascribed as the speaker or viewer, we are cognizant that the words come to us through the evangelist. Hence, ultimately, the construal of κόσμος is the construal of the evangelist. Fifth, while many scholars interpret John in relation to the First Letter of John, we consider these two documents to be independent of each other and authored by different individuals although they could have shared a common tradition.[15] As such, our analysis is focused on the occurrences of κόσμος within the Gospel itself. As mentioned, a separate analysis of select occurrences of κόσμος in First John is provided in the Annex.

This work makes use of the following primary texts. For the New Testament citations, we are using Nestle-Aland's *Novum Testamentum Graece* (NA^{28}) and the *New Revised Standard Version* (NRSV) for the English text, unless indicated otherwise. For the Septuagint citations, we are using the *Septuaginta: Vetus Testamentum Graecum. Auctoritate Academiae scientiarum Gottingensis editum.* For the OT books which are not available in the *Gottingen* edition, we are using Alfred Rahlfs' *Septuaginta*. *Id est Vetus Testamentum graece iuxta LXX interpretes.* For the English translation of the LXX, we are following *A New English Translation of the Septuagint* (NETS) by Albert Pietersma and Benjamin G. Wright (for the bibliographical details, see Bibliography).

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acknowledging the significance of the situational context of the utterance. He argues that that the linguistic context is easier to control and manipulate and its analysis could yield significant results to the understanding of the situational context (ibid.).

[15] For this position, we are following Judith Lieu, *I, II, and III John: A Commentary* (Louisville, KY and London: Westminster John Knox, 2008), 17, who concludes that "[…] no compelling evidence of a direct literary relationship between 1 John and the Gospel in anything like the latter's current form: on the contrary, the consistent subtle differences of wording, inference, context, and combination even where parallels appear close suggest that both writings draw independently on earlier formulations."; For a similar position, see Terry Griffith, *Keep Yourselves from Idols: A New Look at 1 John*, JSNTSS 233 (Sheffield: Sheffield Academic Press, 2002), 5; Wendy E. Sproston North, *The Lazarus Story Within the Johannine Tradition*, JSNTSS 212 (Sheffield: Sheffield Academic Press, 2001), 14–15; Georg Strecker, *The Johannine Letters: A Commentary on 1, 2, and 3 John*, ed. Harold W. Attridge, trans. Linda M. Maloney, Hermeneia (Minneapolis, MN: Fortress Press, 1996), xxxvii; and C. Haas, M. de Jonge, and J. L. Swellengrebel, *A Translator's Handbook on the Letters of John*, Helps for Translators, XIII (London: United Bible Societies, 1972), 17.

While some scholars may claim objectivity in their academic enterprise, we concur with Stanton that an interpreter's presuppositions and prejudices cannot be totally eliminated from the interpretative task because "[p]rejudice arises in all scholarly disciplines."[16] While we consciously aim for objectivity in the entire analytical process, we are not unaware that our background as a 21st century Southeast Asian female Roman Catholic religious sister who conducts her research within a Western European milieu where the issue of migration and acts of terrorism have raised questions regarding inclusivity and exclusivity, could influence our interpretation of κόσμος in the Fourth Gospel. However, this awareness leads the researcher to strive for the elusive objectivity in the interpretation of the text, to be open to the modification, re-alignment, or re-configuration of her pre-understanding of the text, and to remain open to other plausible interpretations.[17]

[16] Stanton, "Presuppositions in New Testament Criticism," 61. Stanton cites Ethelbert Stauffer, *Jesus and His Story*, trans. Richard Winston and Clara Winston (New York: Alfred A. Knopf, 1960), 13. Stanton comments that despite his claims to objectivity, Stauffer's "prejudices and assumptions were clearly revealed on almost every page" (Stanton, "Presuppositions in New Testament Criticism," 65).

[17] Cf. ibid., 68.

PART ONE: THE MEANINGS OF ΚΟΣΜΟΣ BASED ON SELECT DICTIONARIES AND SCHOLARLY WORKS

Part One of the dissertation is intended to provide an overview of the various interpretations of the lexeme κόσμος in John. It is composed of two chapters. Chapter 1 presents the different meanings of κόσμος which are provided by select dictionaries as well as the general interpretations of κόσμος by Johannine commentators and scholars. The presentation narrows down towards specific studies on the occurrences of κόσμος in John. Except for the study of N. H. Cassem, the rest of the studies involve an analysis of κόσμος in relation to a particular thematic focus such as the relationship between κόσμος and Ἰουδαῖοι and the implication of John's use of κόσμος in relation to contemporary ecological issues, among others. Studies that perceive a cosmological theme in the Gospel but which do not involve an analysis of κόσμος are also included in the Excursus section. Chapter 2 builds upon the results of the first chapter. It presents the position of select scholars that the negative view of the κόσμος in John which is reflected in its seemingly dualistic language like "this world" and "not of this world" is a result of the putative Johannine community's experience of conflict. This view is grounded in the two-level drama theory as espoused by J. L. Martyn and R. E. Brown. The theory is based upon the two presuppositions, i.e., the presence of a Johannine community and that this community experienced conflict because of their belief in Jesus. Because of the significant role of the two-level drama in these scholarly works, the first section of Chapter 2 presents the basic ideas that are proposed by the theory along with a critique of these ideas. The studies of select scholars which are built upon the two-level drama theory and which utilize insights from the social sciences are then examined.

CHAPTER 1

JOHN'S USE OF ΚΟΣΜΟΣ
A STATUS QUAESTIONIS OF RESEARCH

A cursory reading of the various occurrences of κόσμος in John will alert the judicious reader to the various undertones in the evangelist's use of this lexeme. It is obvious from the Gospel narratives that this word does not lend itself to a single meaning. This is reflected in the array of definitions which dictionaries provide. How do Johannine scholars understand John's use of κόσμος? If scholars generally agree that John is a theological Gospel, do they find theological underpinnings in John's use of κόσμος? What analytical tools do they employ? At the outset, we note that not many studies have been done on this lexeme. Nonetheless, the lack of in-depth studies has not stopped many Johannine interpreters from judging John as having a pejorative view towards the κόσμος. This chapter is aimed at providing a background on how κόσμος in John has been defined and described by dictionaries and interpreted by Johannine scholars. We shall answer the questions above in the following steps. First, we shall present the various meanings of κόσμος as identified by select dictionaries. Second, we shall give an overview of general scholarly contentions concerning the use of κόσμος in John. Third and last, we shall present exegetical studies that deal directly and indirectly with John's use of κόσμος. By "directly", we are referring to the few studies which focus on John's use of κόσμος. By "indirectly," we are referring to studies on other themes that intersect with κόσμος. The chapter includes an *Excursus* on studies that focus on finding a cosmological theme in John.

1.1 ΚΟΣΜΟΣ IN JOHN ACCORDING TO SELECT DICTIONARIES

Dictionaries provide us with a list of meanings of lexemes. However, F. W. Danker has rightly noted that the practice of providing a definition for a word in the source language (in our case, Greek) with an equivalent in the target or receptor language (i.e., English) often runs the risk of merely providing equivalents which could be devoid of semantic value.[1] With this concern, extended definitions are sometimes provided.[2] Nonetheless, as we shall show later on, the semantic nuances of lexemes necessitate in-depth exploration which is beyond the scope of dictionaries. The purpose of this section

[1] Walter Bauer and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago, IL: University of Chicago Press, 2000), viii.

[2] Cf. ibid.

is to present the meanings and descriptions of κόσμος from select dictionaries. We shall begin with the more general descriptions of LSJ which narrows down to the use of this lexeme by John. This is followed by the classifications of BDAG. Finally, we shall look into the more specific descriptions of H. Sasse (TDNT) and H. Balz (EDNT). Our focus is to present those meanings which occur in John as identified by these dictionaries.

1.1.1 LSJ: ΚΟΣΜΟΣ AND HUMANITY

LSJ identifies (1) "order,"[3] (2) "ornament" or "decoration,"[4] (3) "ruler," "regulator," "title of the chief magistrate," and (4) "world order" or "universe" as the four main meanings of κόσμος in ancient Greek literature.[5] However, in its brief exposition on the meanings of this lexeme in the NT, LSJ mainly focuses on how it is used by John in an anthropological sense, i.e., humankind in general (7:4; 12:19).[6] LSJ recognizes that for John, this humanity is characterized by its estrangement from God because of sin (16:20; 17:9).[7] The expression οὗτος ὁ κόσμος marks a distinction between earth and heaven (13:1).[8] Moreover, because of the presence of the ἄρχων τοῦ κόσμου τούτου (12:31), LSJ describes κόσμος to be the "kingdom of evil."[9] The brevity of LSJ's presentation of the meanings of κόσμος in John and the limited number of texts which it cites shows a selection process which reveals the authors' pre-judgment on John's use of the word. It would seem that the word has been assumed as generally connoting humankind in its separation from and opposition to God.

1.1.2 BDAG AND THE FOUR REFERENTS OF THE JOHANNINE ΚΟΣΜΟΣ

BDAG identifies eight main nuances in the meaning of κόσμος as it is used in the NT and early Christian literature. John's uses of the term are specifically categorized under four of these nuances. First, κόσμος refers to "the sum total of everything here and now, *the world* [as] *the orderly universe*" (cf. 17:5, 24; etc.).[10] Second, κόσμος is used to refer to "planet earth as a place of inhabitation," particularly that of humankind (cf. 16:21; 12:25).[11] As the dwelling place of humankind, it is contrasted to heaven which is the abode of God (cf. 6:14; 9:39; 11:27; 16:28a; 18:37; etc.).[12] Third, κόσμος refers "to humanity in general" and in this usage it encompasses not just the entirety of humanity

[3] The "order" could pertain to order in sitting, order in behavior, or order in relation to the state or government (LSJ, "κόσμος," 985). See also Michael Moxter, "Welt," ed. Gerhard Krause and Gerhard Müller, *TRE* vol. 35 (Berlin: de Gruyter, 2003), 538.

[4] Pertains particularly to women. However, the ornamentation could also be in the abstract sense, such as in the ornaments of speech or songs of praise (ibid., 985).

[5] Ibid.

[6] Ibid.

[7] Ibid.

[8] Ibid.

[9] Ibid.

[10] BDAG, "κόσμος," 561.

[11] Ibid., 561–62.

[12] Ibid., 562.

(cf. 1:29; 3:17b; 4:42; 8:12; 9:5; 17:6), but especially the believers who are the object of the love of God (cf. 3:16, 17c; 6:33, 51; 12:47b).[13] Fourth, κόσμος pertains to "the system of human existence in its many aspects," especially in its state of sin and hostility and opposition to God (cf. 8:23; 12:25, 31a; 13:1; 16:11; 18:36; etc.).[14]

The four meanings which BDAG identified for κόσμος in John reflect both general and particular nuances. For BDAG, the evangelist uses κόσμος not only to refer to creation in general but also to that spatial aspect of the κόσμος which is the dwelling place of humans. In the latter meaning, there is an emphasis on the spatial or geographical dimension of the meaning of κόσμος. However, this meaning is not separated from humankind who are its dwellers. Because of the Gospel's statements concerning the identity of Jesus as one whose origin is from God and who is sent εἰς τὸν κόσμον, BDAG perceives that the meaning of κόσμος as the dwelling place of humans is in contrast to the dwelling place of God. BDAG also makes a distinction between a use of κόσμος that refers to humankind in general and another use to refer to that particular part of humankind that is hostile to God. Interestingly, BDAG has judged that while κόσμος pertains to the entire humanity, it particularly refers to the believers as the object of God's love in 3:16, 17c; 6:33, 51; 12:47b. As we shall, later on, show in our exegetical analysis of 3:16 (Chapter 5, section 5.1.3), the referent of κόσμος in 3:16−17 is not limited to the believers.

1.1.3 H. Sasse (TDNT): κόσμος, the Epitome of Unredeemed Creation

H. Sasse uses four categories to delineate the NT use of κόσμος: (1) κόσμος in the sense of adornment; (2) κόσμος as universe, i.e., the totality of all individual creatures; (3) κόσμος as the dwelling place of human beings and, hence, it is "the theater of human history"; and (4) κόσμος as fallen humanity, and hence, it is "the theater of salvation history."[15] Sasse contends that the use of κόσμος to refer to humanity in its fallen state, a κόσμος which consequently has become the *locus* of the revelation in Christ, is particularly developed in Paul and John, albeit with differences.[16] According to Sasse, Paul uses κόσμος to refer to "the sum of divine creation which has been shattered by the fall, which stands under the judgment of God, and in which Jesus Christ appears as

[13] Ibid.

[14] Ibid., 562. The remaining four other meanings of κόσμος which BDAG identifies to be present in the NT and other early Christian literature are: (1) κόσμος as referring to "that which serves to beautify through decoration"; (2) κόσμος as "the condition of orderliness"; (3) κόσμος as "the sum total of all beings above the level of the animals"; and (4) κόσμος as referring to a "collective aspect of an entity" (ibid., 561−562). In the earlier classification of the meanings of κόσμος in BAG, "orderliness" was not included (BAG, "κόσμος," 445-447).

[15] Hermann Sasse, "κόσμος, κτλ.," *TDNT* 3, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1965), 883–95.

[16] Ibid., 893.

Redeemer."[17] In his interpretation, the entire human race (πᾶς ὁ κόσμος in Rom 3:19) has sinned, stands guilty, and is in need of redemption.[18] Amid this seeming negative assessment of the human race, however, Paul recognizes the presence of the ἅγιοι (the true people of God) who are not part of those who are to be condemned (1Co 11:32; cf. 1Co 6:2). While the ἅγιοι live in the κόσμος (1Co 5:10; Phi 2:15), they are nonetheless enjoined to behave ὡς μὴ καταχρώμενοι (1Co 7:31).[19] Because of these Pauline depictions of the κόσμος, Sasse concludes that

> "[…] there arises the distinctive nuance which has ever clung to the word κόσμος in the NT and the Church. The world is the epitome of unredeemed creation. It has become the enemy of God. It is the great obstacle to the Christian life." [20]

Sasse claims that the Pauline ideas concerning the κόσμος are developed further in the Johannine writings with the lexeme now being "more fixed and clear-cut."[21] In

[17] Ibid., 893. Sasse also opines that (1) Paul uses κόσμος synonymously with ἔθνη to refer to the nations outside Israel (Rom 11:12; cf. Luk 12:30), although Israel is also included in the expression πᾶς ὁ κόσμος of Rom 3:19; and that (2) Paul identifies the κόσμος with αἰὼν οὗτος in its state of sin and death (ibid., 892). Meanwhile, Sasse notes that there are also texts where Paul uses κόσμος to refer not just to human persons, but also to angels (1Co 4:9) and superhuman powers which are present in the κόσμος and which are related to the sin of humankind (1Co 2:6; 2Co 4:4; Eph 2:2) (ibid., 892-893). For Sasse, this implies that the meaning of κόσμος has now expanded to mean the universe as the theater of salvation history which transcends the sphere of human history (ibid., 893).

[18] Ibid., 892. Cf. Rom 3:9 where Paul explicitly says that all, i.e., both Greeks and Jews, are under the power of sin.

[19] Ibid., 893.

[20] Ibid. It is not our intention to analyze the Pauline usage of the lexeme κόσμος. For detailed studies on Pauline cosmology, see Sang Meyng Lee, *The Cosmic Drama of Salvation: A Study of Paul's Undisputed Writings from Anthropological and Cosmological Perspectives*, WUNT II 276 (Tübingen: Mohr Siebeck, 2010); George H. van Kooten, *Cosmic Christology in Paul and the Pauline School: Colossians and Ephesians in the Context of Graeco-Roman Cosmology, with a New Synopsis of the Greek Texts*, WUNT II 171 (Tübingen: Mohr Siebeck, 2003); Edward Adams, *Constructing the World: A Study in Paul's Cosmological Language*, SNTW (Edinburgh: T & T Clark, 2000). See also the shorter studies of Joel White, "Paul's Cosmology: The Witness of Romans, 1 and 2 Corinthians, and Galatians," in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T & T Clark, 2008), 90–106; and Robert Foster, "Reoriented to the Cosmos: Cosmology & Theology in Ephesians through Philemon," in *Cosmology and New Testament Theology*, ed. Jonathan T. Pennington and Sean M. McDonough, LNTS 355 (London: T & T Clark, 2008), 107–24.

[21] Sasse, "κόσμος, κ.τ.λ.," 894. Michael Theobald, "'Welt' bei Paulus und Johannes," in *Studien zum Corpus Iohanneum*, WUNT 267 (Tübingen: Mohr Siebeck, 2010), 416, explains that the use of κόσμος in the Pauline and the Johannine literature reflects the traumatic experience of minority and marginal groups. For the Johannine community, this included the expulsion from the synagogue (ibid., 427). Along with a religious consciousness of election, the experience of the groups led them to distance themselves from the world (ibid.). Theobald's theological interpretation of John's use of κόσμος is reflected in his observations of the use of this word in the Johannine literature: (1) the community's conceptualization of κόσμος is situated within a milieu of antithetical dualism (e.g., light and darkness, truth and lie) (ibid., 422); (2) the world is a stage where human persons live and which the strings are pulled by ὁ ἄρχων τοῦ κόσμου τούτου (ibid., 423); (3) despite the ethical dualism that is present in the Gospel narratives, the Prologue presents John's theological conception of the κόσμος as God's creation which cannot be reduced to a protological

comparison with the other NT writings, Sasse considers κόσμος as taking the center stage in John's theological thinking for it has become the setting for the drama of redemption.[22] In particular, Sasses identifies the following nuances of κόσμος in John. First, κόσμος refers to the universe or entire creation—not just to the world of humankind—when the Gospel uses the lexeme in texts which pertain to the coming or sending of Christ εἰς τὸν κόσμον (3:17; 10:36; 11:27; 12:46) or when he is presented as τὸ φῶς τοῦ κόσμου (8:12; 9:5; cf. 1:9; 3:19; 12:46; 16:28; 17:18; 18:37).[23] Second, κόσμος is used in a personified sense to refer to "the great opponent of the Redeemer in salvation history" in texts which narrate that the κόσμος does not know the Son of God (1:10), does not know God (cf. 17:25), does not believe, and hates (7:7; 17:14).[24] Sasse further conjectures that κόσμος is presented as if it were "a powerful collective person" that is represented by ὁ ἄρχων τοῦ κόσμου τούτου (cf. 12:31; 14:30; 16:11).[25]

With these seemingly negative descriptions of the κόσμος in the Gospel, Sasse opines that "salvation history is a conflict between Christ and the κόσμος, or the πονηρός who rules it," which ultimately Jesus claims to have overcome (16:33).[26] Our presentation shows that Sasse describes and characterizes the κόσμος in terms that portray it to be generally evil and in conflict with God and the Son whom God sent. Sasse's descriptions of κόσμος make it appear as if there is a separation between God and the Son, on the one hand, and the κόσμος, on the other hand, and the ultimate goal of the Son is to overcome a hostile κόσμος. This understanding needs deeper investigation since it does not cohere

dualism (ibid.). Despite the community's conceptualization of separation from the world, Theobald argues against the existence of a sectarian mentality among the community members (cf. the gathering of the scattered children of God in 11:51−52; the sending of the disciples εἰς τὸν κόσμον in 4:38; 17:18; etc.) (ibid., 428). Undeniably, Theobald's interpretation of κόσμος primarily leans towards the theological pole. We point out the following two presuppositions in Theobald's analysis of κόσμος. First, he considers a unity in the use of the word in the Gospel of John and in the Johannine Epistles. Second, his interpretation of κόσμος is based on a putative Johannine community's experience. In contrast with Theobald, our own analysis of the lexeme does not follow these presuppositions. Implied in the interpretation of Theobald is the dialectic between a community that is trying to separate itself from the "world" as a result of its supposed experience of conflict and its mission to the "world." This dialectic has been explored by Takashi Onuki, *Gemeinde und Welt Im Johannesevangelium: Ein Beitrag zur Frage nach der theologischen und pragmatischen Funktion des johanneischen »Dualismus«*, WMANT 56 (Neukirchen-Vluyn: Neukirchener Verlag, 1984). Onuki's study begins from the notion of the presence of dualism in the Gospel and he searches for its theological place in the putative Johannine community's experience of and attitude towards the world as this is reflected in their way of life (ibid., 44−45). Onuki concludes that the Johannine community's understanding of itself and its mission to the world is rooted in the salvific event of Jesus Christ on the Cross which they see as taking place within their community through the Paraclete during their Easter experience (ibid., 213). Despite the persistence of the opposing power in the world, the community has been sent into the unbelieving world for the proclamation and the passing of salvation (ibid., 217−18).

[22] Ibid.

[23] Ibid.

[24] Ibid.

[25] Ibid.

[26] Ibid., 895.

with the Gospel's proclamation of God's immense love for the κόσμος (cf. 3:16−17) and the response of faith to the invitation of Jesus by some of those who are in the κόσμος (cf. 17:6), persons whom Jesus sends εἰς τὸν κόσμον (17:18). Sasse's general portrayal of κόσμος as "the great opponent" of Jesus is reflective of the negative scholarly valuation of κόσμος.

1.1.4 H. BALZ (EDNT): ΚΟΣΜΟΣ, THE TOTALITY OF CREATION SEPARATED FROM GOD

In line with the meanings that have been identified by BDAG and Sasse, H. Balz identifies the following two general meanings of κόσμος in the NT which are present in John: (1) κόσμος as the totality of everything transitory that God has created; and (2) κόσμος as the "world" which encompasses "the dwelling place of humankind and as the totality of humanity or of human interrelationships."[27] By putting the three meanings of κόσμος together, i.e., κόσμος as the "dwelling place" of humankind, κόσμος as "humanity," and κόσμος as encompassing human relationships, Balz presents the inseparability of the dwelling place from its dwellers. Specifically, Balz identifies the following characteristics of the κόσμος in John: (1) it has a beginning which God has established (17:5, 24); (2) it is "the place of transitoriness and sin" (8:23; 9:39; 12:25, 31; etc.); (3) it is ruled by ὁ ἄρχων τοῦ κόσμου τούτου (12:31; 14:30; 16:11); and (4) it is the object of God's salvific act through the coming of his emissary (1:9; 3:17, 19; 9:39; etc.).[28] Balz further maintains that the boundary between the meaning of κόσμος as the totality of creation and as that part of creation that is alienated from God is intertwined.[29] This interconnection can also be seen in the relationship of the light to darkness and with the latter's failure to recognize its creator, and hence, its refusal of the light.[30] With all these descriptions, Balz maintains that κόσμος in John (and also in Paul) is a more developed theological notion which pertains to "the (human) world, which has fallen into conflict with God, and for which God has acted to bring redemption and reconciliation."[31] This interpretation is shared by J. Blank when he argues for the presence of theological, christological and soteriological nuances in John's use of κόσμος.[32]

The descriptions of Balz once again present κόσμος in relation to its state of sin and, consequently, a need for salvation. Like Sasse, Balz's descriptions of the κόσμος

[27] Horst Balz, "κόσμος," *EDNT*, vol. 2, ed. Horst Balz and Gerhard Schneider (Grand Rapids, MI: Eerdmans, 1991), 310–311. No new insights are added in *idem.*, "κόσμος," ed. Horst Balz and Gerhard Schneider, *EWNT*, 3., durchges. Auflage (Stuttgart: Kohlhammer, 2011).

[28] Balz, "κόσμος," *EDNT* vol. 2, 311.

[29] According to Balz: "In the term κόσμος [...], there is both the totality of all that is created [...] and the particular aspect of humankind as it represents the created order in its separation from God, without the two being distinguished from each other" (ibid., 312).

[30] Ibid.

[31] Ibid., 311.

[32] Josef Blank, *Krisis : Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg im Breisgau: Lambertus, 1964), 190. Blank explains that κόσμος in John which is to be primarily understood in the anthropological sense is "the world of human persons" which is God's creation and in which God's revelation in Jesus takes place (ibid.).

primarily focus on one aspect of this entity, and that is its negative response to the coming of Jesus. The preceding exploration of the meanings of κόσμος as described by the dictionaries LSJ, BDAG, TDNT (Sasse), and EDNT (Balz) has revealed the various nuances in the usage of this lexeme. This includes, among others, spatial, temporal, and anthropological dimensions. The anthropological dimension is particularly described based on the relationship of ὁ κόσμος with God and the Son whom God sent. For Sasse and Balz, the idea of a human world which is at enmity with God and is in need of redemption underlies John's use of κόσμος. With the sending of the Son to the κόσμος, the latter has become the arena of God's salvific action.

1.2 The Referents of ΚΟΣΜΟΣ in John: An Overview of Some Scholarly Contentions

In the previous section, we discussed the nuances of κόσμος as presented by LSJ, BDAG, TDNT, and EDNT. W. Hendriksen laments that the dictionaries do not present a complete summary of the meanings of κόσμος.[33] In his assessment, the various occurrences of κόσμος in John fall under six different meanings:

> "[…] (1) the (orderly) universe, 17:5; perhaps, the earth, 21:25; (2) by metonymy, the human inhabitants of the earth; hence, mankind, realm of mankind, human race, theater of human history, framework of human society, 16:21; (3) the general public, 7:4; perhaps also 14:22; (4) ethical sense: mankind alienated from the life of God, sin-laden, exposed to the judgment, in the need of salvation, 3:19; (5) the same as (4) with the additional idea that no distinction is made with respect to race or nationality; hence, men from every tribe and nation; not only Jews but also Gentiles, 4:42 and probably also 1:29; 3:16, 17; 6:33, 51; 8:12; 9:5; 12:46; 1Jo 2:2; 4:14, 15. Such passages ought to be read in light of 4:42; 11:52; and 12:32 […]; (6) the realm of evil. […] the same as (4) but with the additional idea of open hostility to God, his Christ, and his people 7:7; 8:23; 12:31; 14:30; 15:18; 17:9, 14."[34]

The meanings which Hendriksen identifies for the uses of κόσμος in John reveals an attempt at identifying the fine nuances of the term, although he does not indicate under which of the six meanings each of the 78 occurrences of κόσμος are subsumed. It can be noticed that Hendriksen includes the occurrences of κόσμος in the Johannine epistles as well. Of significance though is his identification of meaning (5) where he specifically indicates humankind that is alienated from God and in need of salvation to encompass not only Jews but also Gentiles. Hendriksen admits of the difficulty in clearly delineating one meaning from another, especially for meanings (4) and (6), and suggests that only the context of the utterance can help in such a dilemma.[35] Whilst Hendriksen takes pains to

[33] William Hendriksen, *New Testament Commentary: Exposition of the Gospel According to John*, vol. 1 (Grand Rapids, MI: Baker, 1953), 79, n. 26.

[34] Ibid.

[35] Ibid.

delineate the different nuances of κόσμος in John, we notice that meaning 1 pertains to the entire creation, meanings 2 and 3 pertain to humankind as part of creation, and meanings 4 to 6 also refers to humankind, but in their attitude of hostility towards God. While Hendriksen arrived at six meanings of κόσμος in John, many Johannine scholars and commentators focus on only one or two of the meanings of κόσμος which Hendriksen identified.

For instance, J. Guhrt maintains that in John, κόσμος almost always refers to the world of human persons.[36] According to G. Johnston, in John and Paul, "*cosmos* is the *terminus technicus* for the world as God's enemy, the dominion of the Devil, 'this present evil age' [… and that] the *world* is the organized system of paganism or, quite simply, the non-Christian community of men and angels."[37] The interpretation of John's use of κόσμος as primarily pertaining to human persons in their rebellion against God is also echoed by D. A. Carson. While he acknowledges a "neutral" connotation of κόσμος in some passages, he claims that "the vast majority are decidedly negative."[38] With further specification, R. Schnackenburg opines that "the leading circles of the Jews represent the κόσμος."[39] Citing texts from various chapters in the Gospel, he contends that these are the people "who remain impervious, without understanding (cf. 8:14, 19; 9:29; also 8:28, 43) and indeed blind (9:39) when confronted with the 'light of the world.'"[40] These descriptions reveal an interpretation of κόσμος which focuses on the ethical dimension of the Gospel's use of the term.[41]

While the above scholars define John's use of κόσμος to be primarily anthropological and, in particular, one that is at enmity with God and the Son, a closer examination of this lexeme will reveal ambiguous and even overlapping nuances that cannot be simplistically subsumed under one category.[42] We have earlier cited Balz's

[36] Joachim Guhrt, "κόσμος," *NIDNTT* vol. 1, 525. See also Rudolf Bultmann, *Faith and Understanding*, ed. Robert W. Funk, trans. Louise P. Smith (London: SCM, 1969), 166–167, who interprets κόσμος in John to be "primarily" the world of humankind: "Man [*sic*] does not stand *over against* the world; he *is* world" (ibid., italics original).

[37] George Johnston, "OIKOYMENH and KOSMOS in the New Testament," *NTS* 10, no. 3 (April 1964): 356.

[38] D. A. Carson, *The Gospel According to John* (Leicester and Grand Rapids, MI: Inter-Varsity Press and William B. Eerdmans, 1991), 122.

[39] Schnackenburg, *John*, vol. 1, 258.

[40] Ibid. Not all of the texts which Schnackenburg cited explicitly mention κόσμος.

[41] See Section 1:2 above where Hendriksen identifies an ethical sense in the evangelist's use of κόσμος in reference to the latter's alienation from God and its consequent need for salvation. Darlene Fozard Weaver, *The Acting Person and Christian Moral Life*, Moral Traditions Series (Washington, DC: Georgetown University Press, 2011), 1, explains that "the person is a moral agent acting in relation to God." For her in-depth discussion on the intersection between self-relation and one's relationship with God which impacts on one's relations with the world, see her discussion on pp. 65-92.

[42] In his analysis of the use of *kosmos* in Pauline literature, Paul Ellingworth, "Translating *Kosmos* 'World', in Paul," *BT* 53, no. 4 (October 2002): 415, contends that amid the variety of meanings of this word, the idea of "order" links them together. For Ellingworth, this idea which reflects an inherent belief that "the universe and everything in it is coherent and hangs together" can be traced to the Greek translations

contention regarding the interconnection of the meaning of κόσμος as "the totality of all that is created" and the meaning which refers to "the particular aspect of humankind as it represents the created order in its separation from God."[43] The close connection between the two nuances is also emphasized by R. Bratcher who argues that distinctively delineating the meanings of κόσμος, i.e., in reference to the universe, or to the earth, or to the whole of creation, or to humanity only, is not only difficult but is also sometimes unwarranted.[44] He contends that "the *kosmos* is never thought of as uninhabited, so whether it is mentioned or not, it is always taken for granted that the world is inhabited."[45] In this comment, Bratcher does not focus on the ethical aspect of John's use of κόσμος. His comment impels the reader to ask for a plausible deeper nuance to John's use of the term. What Bratcher identified as the two inseparable nuances of κόσμος (i.e., spatial and anthropological) could perhaps be considered as an intersection between what E. Klink identifies as the physical (created universe) and relational (anthropomorphic) dimensions of κόσμος.[46]

Because human persons cannot be separated from the world they inhabit, attempting to find spatial-anthropological distinctions in the meanings of κόσμος is an exercise in futility. Does John use κόσμος to refer to humanity in general or to a particular group of people (i.e., Israel)? The scholarly interpretations above point to a meaning of κόσμος which refers to humanity in general. However, for B. Malina and R. Rohrbaugh, John is exclusively concerned with the Israelites, and hence, this Gospel's use of κόσμος ought to be interpreted not in reference to humanity in general, but in reference to the Israelite people, and in particular, the Judeans who are the enemies of John's community.[47] J. E. Botha and P. A. Rousseau also share this position with regard to their interpretation of κόσμος in 3:16–17 (see our detailed discussion in 1.3.4). But is the distinction between the general and the particular referents of κόσμος all there is to John's use of this lexeme? Noting the different possible meanings that κόσμος could have in this

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of the OT, and to the use of the word in classical Greek (ibid.) He asserts that the idea of "order" is also present in the use of κόσμος in John and Paul, i.e., the ordered creation is in "systematic and organised rebellion against God" (ibid.). While there may be some texts that support the view of a systematic rebellion against God, connecting this with the notion of order warrants more support. We shall demonstrate the different nuances to John's use of κόσμος.

[43] Balz, "κόσμος," 312. See also Margaret Davies, *Rhetoric and Reference in the Fourth Gospel*, JSNTSup (Sheffield: JSOT Press, 1992), 155. Citing 1:1-3; 17:5, 24; 21:25, Davies suggests that κόσμος in John refers to all physical existence, not just human life (ibid.). However, the Gospel particularly focuses on κόσμος as the world of human persons (ibid.).

[44] Robert Bratcher, "The Meaning of *Kosmos*, 'World', in the New Testament," *BT* 31, no. 4 (October 1980): 431. See above, Hendriksen, *John*, 79.

[45] Ibid.

[46] Cf. Edward Klink III, "Light of the World: Cosmology and the Johannine Literature," in *Cosmology and New Testament Theology*, ed. Jonathan Pennington and Sean McDonough, LNTS 355 (London: T & T Clark, 2008), 75.

[47] Bruce J. Malina and Richard L. Rohrbaugh, *Social-Science Commentary on the Gospel of John* (Minneapolis, MN: Fortress, 1998), 246.

Gospel, and heeding Hendriksen's advice to interpret this lexeme in context, understanding John' use of κόσμος needs in-depth analysis of particular texts where this lexeme occurs.

Thus far, we have presented interpretations of κόσμος which primarily focus on its referential meanings. We have seen the range of meanings which are proposed for this word. In his analysis of the common translations of κόσμος in the Gospel of John in English, German, French, and one West African language, J. Loewen rightly notes that translating κόσμος will be a challenge for the translator.[48] Hence, Loewen suggests that the translator who is trying to render this word in the common language needs to know and recognize the different nuances of this word in the Gospel.[49] Amid the recognition of the different nuances of this lexeme, we contend that it is not enough that we identify the referential meaning or meanings of the word in a particular utterance, although this is important.[50] The interpreter is challenged to analyze the sense or senses in which the lexeme is used in particular usage events.[51] In other words, the interpreter is challenged

[48] Jacob A. Loewen, "The 'World' in John's Gospel through West African Eyes," *BT* 34, no. 4 (October 1983): 407–8.

[49] Ibid., 409.

[50] John Lyons, *Linguistic Semantics: An Introduction* (Cambridge, New York, and Melbourne: Cambridge University Press, 1995), 34, makes a distinction between "utterance" as a spoken language and "text" as a written language. However, Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* (Downer's Grove, IL: InterVarsity, 1989), 16, define "utterance" as "sequences of real language, whether written or spoken." In this work, we are using the term "utterance" following the use of Cotterell and Turner. Thus, an "utterance" could refer to a word (or a group of words), a verse (or a string of verses) that has been spoken (or uttered) by a character or a narrator at one time and which comes to us through the written text of the Gospel. Cotterell and Turner emphasize that each "utterance" is unique even if the same sentence occurs again (i.e., repeatedly written) since "the same utterance never occurs a second time" (ibid., 17). Alternately, we may use the term "text" to refer to the Bible verse or clause which is under investigation.

[51] The notions of "sense" and "reference" were first introduced by Gottlob Frege in "Über Sinn und Bedeutung," *ZPPK* 100 (1892): 25–50. English translation: "On Sense and Reference," in *Translations from the Philosophical Writings of Gottlob Frege*, trans. Max Black, 1st ed. (Oxford: Blackwell, 1952), 56–78. Since its publication, many interpretations and modifications have been put forward. See, for instance, Kevin C. Klement, *Frege and the Logic of Sense and Reference*, Studies in Philosophy (London: Routledge, 2011); Mark Textor, *Frege on Sense and Reference*, Routledge Philosophy Guidebooks (London: Routledge, 2010); Saul A. Kripke, "Frege's Theory of Sense and Reference: Some Exegetical Notes 1," *Theoria* 74, no. 3 (2008): 181–218; Wolfgang Carl, *Frege's Theory of Sense and Reference: Its Origins and Scope*, Modern European Philosophy (Cambridge: Cambridge University Press, 1994); David Wiggins, "The Sense and Reference of Predicates: A Running Repair to Frege's Doctrine and a Plea for the Copula," *PhilQ* 34, no. 136 (1984): 40–75. John R. Searle, "Russell's Objections to Frege's Theory of Sense and Reference," *Analysis* 18, no. 6 (1958): 137–43. In his analysis of the Ἰουδαῖοι in the Gospel of John, J. Ashton, "The Identity and Function of the 'IOYΔAIOI in the Fourth Gospel," *NovT* 27 (1985), 57, uses "referent" in relation to the identity of the Ἰουδαῖοι during Jesus' or John's time (ibid., 58-59). He uses "sense" in relation to the role or function of the Ἰουδαῖοι in the narrative, which may not actually be historically correct (ibid.). Ashton admits that his use of these terms is not quite the same as that of Frege's (ibid., 57). Our use of the terms "sense" and "referent" somewhat follows that of Frege's and Ashton's. When we talk about the "referent" of κόσμος, we are talking about the identity of the individuals who are being referred by the nominal κόσμος in a particular clause without presupposing the historical accuracy of

to find out if the evangelist intended the word κόσμος to serve a particular function within the narrative and in relation to the overall thrust of the Gospel (cf. 20:31). Having explored the different meanings of κόσμος in John as presented by some lexical tools and Johannine scholars, we shall now look into specific representative studies on κόσμος in the Gospel of John.

1.3 Representative Studies of ΚΟΣΜΟΣ in John

Except for an unpublished dissertation[52] and a monograph on a cosmological reading of the Gospel (the latter does not focus on the word κόσμος itself),[53] to our knowledge, studies on κόσμος in John are mainly short articles that are published in academic journals or are part of a collection of essays in a book. In this section of the chapter, we shall discuss the works of six scholars. Our presentation will begin with the work of N. H. Cassem whose results have been cited or used as a point of departure for the succeeding researches on John's use of κόσμος. We shall then proceed with the historical-critical analysis of S. Marrow. The remaining four studies of L. Kierspel, J. E. Botha and P. A. Rousseau, V. Balabanski, and J. Painter focus on more particular themes which are related to κόσμος. Hence, the order of presentation proceeds from the general to the more specific studies of the lexeme κόσμος. We shall also present the cosmological interpretations of the Fourth Gospel by A. Reinhartz and S. van Tilborg. Because these

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the identity of these individuals. When we talk about the "sense" of κόσμος, we are referring to how κόσμος is being presented by the speaker (i.e., construed) in a particular clause within a given context. This includes the semantic role it plays in the clause which can be gleaned based on its interaction with the other elements therein (cf. Stephen Laurence and Eric Margolis, "Concepts and Cognitive Science," in *Concepts: Core Readings*, ed. Eric Margolis and Stephen Laurence, Bradford Books (Cambridge, MA and London: MIT Press, 1999), 6.). Through the analysis of the "sense" of κόσμος, we are then able to posit its "referent" (cf. ibid.).

[52] Cf. Rich, "The Understanding of ΚΟΣΜΟΣ." Rich conducted a study of all verses where κόσμος occurs. His 232-page study has the following main contents: Chapter 1: The Hebrew View of Cosmos; Chapter 2: The Greek View of Cosmos; Chapter 3: The View of Cosmos in New Testament Times; and Chapter 4: Meaning of Cosmos in the Fourth Gospel. He analyzed all verses in John where κόσμος occurs. According to him, John's use of κόσμος reveals two distinct worldviews, i.e., the positive and the negative (ibid., 220−21). The positive worldview which he concludes is influenced by the Hebrew understanding of the world is reflected in the use of κόσμος with the meaning of "dwelling place of man" or "mankind in general" (ibid., 223−24). He considers this view to have a universal salvific significance. The negative worldview is reflected in texts where κόσμος is portrayed as a place of evil and death and as sinful humanity (ibid., 224−27). Rich maintains that the negative view of the κόσμος can be traced to gnostic thought "with its utter disdain for the material world" (ibid., 220). We could surmise that this position was influenced by Bultmann's interpretation of John (cf. ibid., 228). Meanwhile, Rich also concludes that the use of κόσμος in 12:19 does not have any theological significance (ibid., 226). We shall counter this conclusion in our discussion of this text in Chapter 6, section 6.2.3.3. The results of the analyses of Rich reveal a need for in-depth treatment of the lexeme in order to appreciate its nuances in particular utterances and how these nuances could contribute to the understanding John's proclamation of Jesus.

[53] Cf. Adele Reinhartz, *The Word in the World: The Cosmological Tale in the Fourth Gospel*, SBLMS 45 (Atlanta, GA: Scholars Press, 1992).

last two studies do not focus on the lexeme κόσμος, we are grouping them under *Excursus.*

1.3.1 N. H. CASSEM: POSITIVE–NEUTRAL–NEGATIVE CATEGORIES OF ΚΟΣΜΟΣ

It would seem that the first comprehensive study of κόσμος in John was the literary census of the word which was done by N. H. Cassem in a study that encompasses all 105 occurrences of κόσμος in the entire Johannine corpus.[54] From the article's very title, Cassem's work reflects the approach of his analysis, i.e., grammatical and contextual.[55] Thus, he focuses his analysis on the grammatical and contextual (thematic) variations of the use of κόσμος and the ambivalent tensions that κόσμος creates in what he calls John's cosmic theology. He divides the different uses of κόσμος to be either "unmodified"[56] (i.e., κόσμος is used either in the nominative, accusative, genitive, or dative case) or "modified" (i.e., κόσμος is used as the object of a preposition).[57]

Cassem further explores the question: What happens if κόσμος is the actor (as the subject) or if it is being acted upon (as the object)? He notes that when the κόσμος is the subject of the action, the author has no esteem for its activity for the κόσμος does not fare well in relation to the acts of believing and loving.[58] Meanwhile, in some texts, the author portrays the κόσμος as the object of both positive and negative kinds of actions like "save," "(not) love," "judge," and "overcome."[59] Cassem further notes the presence of Johannine ambivalence to this term in the specific ways in which the author uses the prepositional phrases ἐν τῷ κόσμῳ, ἐκ τοῦ κόσμου, and εἰς τὸν κόσμον. He posits that while ἐν τῷ κόσμῳ is used to refer to a neutral location, this can also become either positive or negative depending on the circumstances.[60] He further conjectures that both ἐκ τοῦ κόσμου and εἰς τὸν κόσμον might be technical expressions, with the former carrying a definitely pejorative connotation while the latter may be related to a messianic or prophetic mission.[61] Moreover, Cassem opines that the use of οὗτος to modify κόσμος clearly connotes an undesirable view of the world.[62] He recognizes the plurivalent use of κόσμος in John and proceeds to classify, tabulate, and graph all occurrences of κόσμος in

[54] Cassem, "A Grammatical and Contextual Inventory," 81–91.

[55] For a summary of the different approaches that have been used to interpret John, see Ruth B. Edwards, *Discovering John: Content, Interpretation, Reception*, 2nd ed. (London: SPCK, 2014), 10–23.

[56] Ibid., 82. Cassem includes in this category the expression πρὸ (ἀπὸ) καταβολῆς κόσμου (17:24; Rev 13:8, 17:8).

[57] Ibid., 81–85.

[58] Ibid., 82.

[59] Ibid., 83.

[60] Ibid., 84–85.

[61] Ibid., 83–84. It should be noted that Cassem arrived at this conclusion based on a reading of the text in context—not on the prepositional phrase alone. In his analysis of the prepositions that are used alongside κόσμος in 1Jo, Toan Do, "Does περὶ ὅλου τοῦ κόσμου imply 'the sins of the whole world' in 1 John 2,2?" *Bib* no. 94 (2013): 428, concludes that the preposition alone does not indicate any specific pattern of thought, i.e., by itself, it does not carry either positive or negative connotations.

[62] Cassem, "A Grammatical and Contextual Inventory," 84–85.

the Johannine corpus into positive, neutral or negative categories and concludes that there is a "fluctuation in 'cosmic attitude' throughout" the Gospel with an increasingly negative attitude in the later part (Chapters 14—17), an attitude which is also present in First John.[63]

Amid its brevity, Cassem's study is not only groundbreaking in its scope but also insightful in its identification of many Johannine themes which are interconnected with John's use of κόσμος. The themes include judgment, soteriology, overcoming the world, sin, life, etc. which he admits he was not able to explore in-depth.[64] His analysis investigates how the evangelist perceives the κόσμος based on the context of the lexeme, primarily of the verb that was used alongside κόσμος. Thus, with regard to the theme of soteriology, Cassem concludes that the evangelist perceives the κόσμος positively because of the redeeming action of God in 3:16 and expressions which name Jesus to be the Savior of the κόσμος (4:42), the one who takes away its sin (1:29).[65]

Though an important work, the methodology which Cassem used to classify John's use of κόσμος and make clear-cut delineations into positive, neutral or negative categories needs to be revisited and refined. The assumptions underlying his categorization process begs further nuancing. For instance, he classifies 3:16 under positive use because of the assertion regarding God's love. Classifying as positive a κόσμος that is in need of saving is quite questionable for while the action of God is benevolent and may be considered "positive," an act which is intended to save the κόσμος entails that ὁ κόσμος is in need of salvation. Does this not imply a negative portrait of ὁ κόσμος? Moreover, while the action of God is intended to have a "positive" effect, this effect only applies to those who accept and believe in the one whom God sent—those who do not believe in him are described to have been already condemned (3:18). Another example is related to the theme of light vis-à-vis the κόσμος. Cassem categorizes five out of the six occurrences of κόσμος with light to be positive since these refer to the coming of Jesus as the light of the κόσμος (1:9; 3:19; 8:12; 9:5; and 13:46).[66]

The coming of the light in 1:9 is indeed good news for the people who live in darkness, but it does not imply an affirming valuation of the status of the κόσμος. The κόσμος is beforehand described to be in darkness (1:5)—a condition that obviously cannot be considered as "positive" based on how Cassem uses this term. With the good news that is engendered by the coming of the light, by implication, the darkness that is

[63] Ibid., 88–89. For Paul R. Raabe, "A Dynamic Tension: God and World in John," *Concordia* 21, no. 2 (April 1995): 146, the fluctuation in the evangelist's attitude toward the world not only reflects Johannine irony and paradox, but also reveals a dynamic tension between God's, Jesus', and the disciples' relationship with the world. He describes this tension with the formula "in but not of the world" (ibid.).

[64] Cassem, "A Grammatical and Contextual Inventory," 84–87. Cassem also identified other themes like messianic and prophetic mission and descent-ascent theology to be present in John's use of κόσμος although he did not include them in the table (ibid., 84). Cassem classifies these themes to be either negative or positive (ibid.).

[65] Ibid., 86.

[66] Ibid., 86–87.

present in the κόσμος reflects a need which is being answered by the coming of the light. Only when this light has enlightened the κόσμος can we evaluate that effect to be "positive." The coming of the light does not automatically imply that there was no more darkness for immediately after an announcement of the coming of the light, we read that the κόσμος knew him not (1:10). If knowing Jesus as the one whom the Father sent means eternal life (17:3), not knowing him would mean death.[67]

In the above two examples, the category "positive" may be applicable to the actions of God and Jesus and the consequent effect of these actions, but not as a valuation of the κόσμος before this action has taken place and before its intended result has been effected. This reveals the inadequacy of using the positive–neutral–negative categorization schema to describe κόσμος. Cassem accepts that his work is but an inventory and is not intended to be a treatise on Johannine cosmic theology.[68] With the goal of making an inventory, the positive–neutral–negative might be practicable.[69] However, it does not give a comprehensive picture of the κόσμος which could contribute to our understanding of Johannine theology. Cassem perhaps recognized this limitation when he averred that there is a theological dimension in John's varied uses of κόσμος, but this needs to be studied further.[70] Indeed, his suggestion for a deeper treatment of the subject matter which takes into special consideration the "historical heritage" of κόσμος as it was used by John, insofar as this can be gleaned, is worth heeding.[71]

1.3.2 S. Marrow: John's Pejorative Use of κόσμος Amid Conflict

The diachronic and synchronic study of S. Marrow on κόσμος in John somehow complements what is missing in Cassem's work, although Marrow did not cite Cassem's work in his paper. Marrow's central question is how a word as rich in meaning as κόσμος could metamorphose and have a "distinctly pejorative meaning" in the NT, particularly in John.[72] Marrow starts his exposition by sketching the various nuances of κόσμος in classical Greek literature (citing the works of Homer and Plato, in particular), from its

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[67] C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (London: SPCK, 1978), 81.

[68] Cassem, "A Grammatical and Contextual Inventory," 91. Our work which focuses on the analysis of select texts where κόσμος is used in John is not geared towards an exploration of the presence of a cosmic theology in the Gospel.

[69] The pragmatic importance of using the positive-negative-neutral classification in relation to one's view of the κόσμος is evident in the many works that use this method of classification. See, for instance, Do, "περὶ ὅλου τοῦ κόσμου," 427ff. Darren Iammarino, *Religion and Reality: An Exploration of Contemporary Metaphysical Systems, Theologies, and Religious Pluralism* (Eugene, OR: Wipf and Stock, 2013), 184–91; Charles A. Anderson, *Philo of Alexandria's Views of the Physical World*, WUNT II 309 (Tübingen: Mohr Siebeck, 2011); Lars Kierspel, *The Jews and the World in the Fourth Gospel: Parallelism, Function, and Context*, WUNT II 220 (Tübingen: Mohr Siebeck, 2006), 74; and Bo Reicke, "Positive and Negative Aspects of the World in the NT," *WTJ* 49, no. 2 (September 1987): 351–69.

[70] Cassem, "A Grammatical and Contextual Inventory," 91.

[71] Ibid., 90.

[72] Stanley B Marrow, "κόσμος in John," *CBQ* 64, no. 1 (January 2002): 90.

basic meaning of "physical and moral order" to "ornament" to "order of the world," "universe," and the beauty that results from this unity and order.[73] He then proceeds to briefly expound some Hebrew lemmas that are rendered κόσμος in the LXX with the meanings of "heavenly hosts" and "adornment" or "ornament" and concludes that the LXX translators adopted the classical Greek usage of the word.[74] Marrow also explores some works of Philo and following the thoughts of Sasse (see section 1.1.3 above),[75] he

[73] Ibid., 90–93. The use of the word κόσμος has been attested since the time of Homer (cf. the *Iliad* and the *Odyssey*), however, its etymology is not easy to trace (ibid., 868). Jaan Puhvel, "The Origins of Greek Kosmos and Latin Mundus," *AJP* 97, no. 2 (July 1, 1976): 154, argues that a semantic analysis of the word and its derivatives as used in ancient Greek literature by Homer and Aristotle, among others, reveals that κόσμος was used to convey the meanings of "ordering, arraying, arranging, and structuring discrete units and parts into a whole which is 'proper' in either practical, moral, or esthetic ways." In his search for the prototypical meaning of κόσμος, Puhvel arrived at the conclusion that the word might originally have had the radical meaning of "combing, hairdo" from which the other meanings of arrangement, ordering, and adornment were derived (ibid.," 159). Meanwhile, some scholars take it as a given that Pythagoras was the first philosopher to call heaven κόσμος because of the order that can be seen in the arrangement of the heavenly bodies. For this position, see John Collins, "Cosmology: Time and History," in *Ancient Religions*, ed. Sarah Iles Johnston (Cambridge, MA: Harvard University Press, 2007), 59 and James Garber, *Harmony in Healing* (Somerset, NJ: Transaction Publishers, 2008), 14. However, based on his study of the history of the meaning of κόσμος in the works of pre-Socratic thinkers, Aryeh Finkelberg, "On the History of the Greek ΚΟΣΜΟΣ," *HSCPh* 98 (January 1998):110, claims that Heraclitus provided the earliest authentic use of κόσμος in the philosophical context. He counters that the association of the primary meaning of κόσμος (i.e., "order") with its derived meanings (i.e., "world" and "adornment") is speculative and the result of "an artificial semantic configuration" (ibid., 104). He adduces that the original pre-Socratic meaning of κόσμος is "order," although there is some uncertainty on whether κόσμος was also used in reference to the world, thus giving rise to the contextual sense of "world" (ibid., 118). In his study on the works of philosophers after Socrates, Finkelberg notes that κόσμος was used by Plato and later by Aristotle as a synonym of οὐρανός to refer to heaven (ibid., 122). He contends that in the fourth century BC, οὐρανός is said to have evolved semantically so that it also came to mean "world" in addition to its primary meaning of "heaven" (ibid., 125). He cites *Phaedros* where Plato used κόσμος in the sense of "heaven" and contrasted it with οὐρανός which is used in the sense of "world, universe" (ibid., 127). From this, it can be inferred that during Plato's time κόσμος did not yet acquire a definite meaning. The semantic journey of κόσμος reached the sense of "world" (i.e., the whole of creation) in Plato's dialogues, specifically, the *Timaeus*, *Politicus*, and *Philebus*, a semantic evolution which Finkelberg considers as Plato's terminological innovation (ibid., 128). According to Finkelberg, Plato's innovative use of κόσμος was not related to the original pre-Socratic meaning of "order," but was rather a result of his search for an additional term that would capture the essence of "world" which is absent in οὐρανός (ibid., 129). The foregoing results of the works of Puhvel and Finkelberg have revealed that the ancient Greek authors use the lexeme κόσμος without any pejorative connotation. This view is echoed by Edward Adams, "Graeco-Roman and Ancient Jewish Cosmology," in *Cosmology and New Testament Theology*, ed. Jonathan Pennington and Sean McDonough, Library of New Testament Studies 355 (London: T & T Clark, 2008), 18, when he concluded that "Greek and Hellenistic cosmology, up to New Testament times, was on the whole - affirming. Outrageous is the view, which has been quite popular, that Greek thinkers from Plato onwards denigrated and despised the material world."

[74] Marrow, "κόσμος in John," 93.

[75] Sasse, "κόσμος, κ.τ.λ.," 877.

surmises that Philo played an important role in the "admission [of] κόσμος into the world of Judaism."[76]

Citing the use of κοσμέω and κόσμος in Mat 25:7; 1Ti 2:9; 1Pe 3:5; Rev 21:2; etc., Marrow maintains that the use of κόσμος in the NT is generally in continuity with that of the LXX.[77] However, Marrow has rightly noted that the pejorative construal of κόσμος is predominant in the NT.[78] If there is a continuity in the NT's use of κόσμος to that of the LXX, how does one account for what Marrow considers to be a predominantly pejorative view of κόσμος in John? Without claiming direct dependence of one on the other, Marrow cites writings from Qumran which present a negative view of the world.[79] He mentions how the Qumran community describe their opponents using the expressions "opponents of the brotherhood," "children of corruption," "prophets of deceit," and "false prophets."[80] He concludes that in the same manner, the NT and the Johannine literature use κόσμος to describe those who oppose the revelation of God in Jesus.[81]

Marrow recognizes that κόσμος does not figure in the Qumran texts where the pejorative expressions occur. However, this does not stop him from equating John's use of κόσμος to the Qumran community's pejorative designations towards its opponents. His argument flows from the presupposition that the Johannine believers experienced a conflict akin to the experience of the Qumran community. He then concludes that John

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[76] Marrow, "κόσμος in John," 94.

[77] Ibid., 95. There are 71 occurrences of κόσμος in the LXX. J. Lust et al. cite the following nuances of κόσμος in the LXX: (1) world in the sense of "universe" (Pro 17:6a); (2) world in the sense of "earth" (2Ma 3:12); (3) world in the sense of "mankind" (Wis 2:24); (4) "ornament," "decoration" (Exo 33:5); and (5) "honour," "delight" (Pro 28:17a) (Johan Lust, Erik Eynikel, and Katrien Hauspie, "κόσμος," *A Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft, 2015), 351–352). They also note how the LXX authors use κόσμος for both צבה (with the meaning "ornamentation") and צבא (with the meaning "host," "army") (ibid., 352). Meanwhile, T. Muraoka, "κόσμος," *A Greek-English Lexicon of the Septuagint: Chiefly of the Pentateuch and the Twelve Prophets* (Louvain, Paris, and Dudley, MA: Peeters, 2002), 327, identifies the following meanings of κόσμος in the LXX: (1) "ordered whole consisting of constituent units" (physical universe) (Gen 2:1); (2) the "act of adorning, decorating" (Nah 2:10); (3) "ornaments" which include jewelry (Exo 33:5) and an "assortment of glorious cosmetic accessories" (Isa 3:20). The expression "heaven and earth" is often used in the Hebrew Bible to refer to the entire creation, i.e., the universe, but the books which were originally written in Greek (e.g., 2Ma, 4Ma, and Wis) use κόσμος in the sense of the "world" or the "universe" (cf. Adams, "Graeco-Roman and Ancient Jewish Cosmology," 20). Sasse adduces that the LXX authors' use of κόσμος with the meaning "host" is related to the idea of "order" (Sasse, "κόσμος, κτλ.," 880). According to Sasse, the entrance of the lexeme κόσμος into the LXX marks an interaction between the philosophical and the biblical worlds (ibid.). Because most of the occurrences of κόσμος in the LXX can be found in those books which were originally composed in Greek, Sasse argues that the Jewish Hellenistic writers seem to have a liking for the word (ibid., 881). He points out that in the LXX, God is the Creator (cf. ὁ τοῦ κόσμου κτίστης in 2Ma 7:23; 13:14; 4Ma 5:25), Sovereign (cf. τὸν μέγαν τοῦ κόσμου δυνάστην in 2Ma 12:15) and King of the κόσμος (cf. ὁ τοῦ κόσμου βασιλεύς in 2Ma 7:9) (ibid.). Sasse avers that the use of κόσμος in these divine titles, a use which, interestingly, is not shared by the NT authors, signals that the word has entered the Jews' cultic speech and liturgical usage (ibid., 882).

[78] Ibid. It should be noted that Marrow explores the occurrences of κόσμος in the NT and the Johannine literature, in particular, using the same categories which Cassem used, i.e., positive, neutral, and negative, although he admits that these categories are "naïve" and could sometimes overlap (ibid., 96).

[79] Ibid., 95–96.

[80] Ibid., 96.

[81] Ibid., 96, 98.

uses κόσμος to refer to the community's enemy.[82] Citing 1Jo 2:19, he also argues that the "negative" use of κόσμος may have been directed more toward former members of the community who later on changed allegiance and rejected the community and their belief in Jesus as the Revealer.[83] Following the idea of H. Schlier,[84] Marrow opines that in John, "this world is not only hypostasized but also made to stand for all that characterizes the complete turning away of the human creature from the Creator, the rejection of all that the revelation brings."[85] Hence, for Marrow:

> "[…] κόσμος comes to embody in the Gospel of John the rejection of the revelation, the opposition to the Revealer, and the resolute hatred of all those who 'received him, who believed in his name,' to whom 'he gave power to become children of God' (1:12), that is, the power to live."[86]

The claims of Marrow focus on clauses where κόσμος is presented as acting in a hostile manner. Marrow fails to consider the other aspects of John's use of the lexeme. His exposition is based on certain interrelated presuppositions. First, he interprets the pejorative occurrences of κόσμος in the Gospel from a supposed community experience of conflict. He also finds a connection between this experience and the experience of the community in 1 John. He then compares this experience to the experience of the Qumran community.[87] However, the parallelism which he seems to find between John's use of

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[82] Ibid., 96.

[83] Ibid., 99. This seems to be a simplistic identification of the conflicting parties. W. E. Sproston, "Witnesses to What Was Ἀπ' Ἀρχῆς: 1 John's Contribution to Our Knowledge of Tradition in the Fourth Gospel," *JSNT*, no. 48 (1992): 51–52, argues that the conflict in the Gospel is between Jew and Christian Jew, i.e., between the Johannine community and contemporary Judaism, whereas the conflict in 1 John is an in-house conflict among members of the community regarding the issue of their Christian beliefs.

[84] Cf. Heinrich Schlier, "Le monde et l'homme dans l'Évangile de Saint Jean," in *Essais sur le Nouveau Testament*, Lectio Divina 46 (Paris: Les Éditions du Cerf, 1968), 282.

[85] Marrow, "κόσμος in John," 99–100. For Heinrich Schlier, "The World and Man According to St. John's Gospel," in *The Relevance of the New Testament* (London and New York: Burns & Oates / Herder and Herder, 1968), 158–159, this κόσμος which in John is concretized in the Jewish world, the world closest to the evangelist, is but a *typus*, i.e., a paradigm of the world of human persons. He points out that even though the evangelist is engaged mostly by "the Jews," nonetheless, he has a wider conception of the world for he also knows peoples of other nations, like the Samaritans in Ch. 4, the Romans in 11:48, and the Greeks in 7:35; 12:20 (ibid., 159). Even before Schlier, Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, vol. 2 (London: SCM, 1955), 15, already made the generalizing statement that κόσμος in John is primarily the world of human persons that is characterized by darkness. This darkness is a result of the human person's failure to seize the opportunity to be illumined by the "true light," i.e., a turning away from the Creator by the creature who believes in his/her self-sufficiency (ibid., 18). See also Raabe, "A Dynamic Tension," 143, who contends that not only is the response of the Jews paradigmatic of the world's response to Jesus but that "Palestine adumbrates the world."

[86] Marrow, "κόσμος in John," 98.

[87] This means that Marrow is following a two-level drama reading of the text. As mentioned in the introduction and further discussed in Chapter 2 of this work, we are working from the presupposition that the Gospel can be interpreted without resorting to a two-level reading. The Gospel is primarily a narrative about Jesus and not about a putative community and its reconstructed experience of conflict. The Gospel

κόσμος and the Qumran texts' pejorative terms for opponents are connected only in what he perceives to be a similar situation of conflict rather than a lexical connection. The Qumran documents he cited do not use the term κόσμος. Moreover, the veracity of a supposed community experience of conflict which some scholars inferred from the Gospel has been the object of serious debate, as we shall discuss in the next chapter of this work. Our exploration of the work of Marrow shows the need for an analysis of κόσμος in John which takes the Gospel to be primarily the story of Jesus, and not that of a community. In this way, the Gospel's use of κόσμος will be interpreted in relation to the person of Jesus, and not of the community.

1.3.3 L. KIERSPEL: "THE JEWS" AND THE ΚΟΣΜΟΣ

Some scholars find a connection in John's use of κόσμος and Ἰουδαῖοι.[88] This section will present the results of the in-depth study of L. Kierspel. In his analysis of the relationship between κόσμος and Ἰουδαῖοι, Kierspel devotes two chapters to an exploration of the relationship between these two nouns in John.[89] Kierspel's analysis resulted in the identification of three parallelisms between κόσμος and Ἰουδαῖοι, namely, compositional, narratological, and conceptual parallelisms.[90] The compositional parallelism can be seen in the presence of a similar pattern in the concentration of both ὁ κόσμος and οἱ Ἰουδαῖοι in the macrostructure of the Gospel.[91] This parallelism can be observed in the following manner. In the first half of the Gospel (Chapters 1—12), after the dominating presence of κόσμος in the Prologue (κόσμος = 4x; Ἰουδαῖοι = 0), Kierspel notices that οἱ Ἰουδαῖοι has eclipsed ὁ κόσμος in the narratives that follow (κόσμος = 28x; οἱ Ἰουδαῖοι = 46).[92] Meanwhile, in the second half of the Gospel (Chapters 13—21), ὁ κόσμος dominates the farewell discourse (κόσμος = 40x; Ἰουδαῖοι = 1x) while in the passion narrative the converse is true (κόσμος = 5x; Ἰουδαῖοι = 24x).[93]

Kierspel's analysis included the Prologue, hence, his macrostructure analysis showed the dominance of κόσμος in the opening parts of the two divisions of the Gospel which is then followed by the predominance of Ἰουδαῖοι in the narratives. Aside from analyzing the macrostructure of the Gospel, Kierspel also did a microstructure analysis. It is from this microstructure analysis that he was able to identify a narratological parallelism in the way κόσμος and οἱ Ἰουδαῖοι occur in various texts in the Gospel. His microstructure analysis reveals that Jesus speaks of the κόσμος with almost the same frequency (64x or 82%) as the narrator speaks of οἱ Ἰουδαῖοι (59x or 83%).[94] Kierspel

presents to the hearer or reader the words and works of Jesus. Hence, it is against this background that we shall read κόσμος.

[88] See our discussion on κόσμος and Ἰουδαῖοι in Chapter 6, section 6.1.6.

[89] See Kierspel, *The Jews and the World*, 76–153.

[90] Ibid., 110.

[91] Ibid., 77.

[92] Ibid.

[93] Ibid.

[94] Ibid., 93.

also noted that the narrator's use of οἱ Ἰουδαῖοι belongs to the genre of a narrative, whereas Jesus' use of κόσμος belongs to the genre of speech.[95] Moreover, he was able to identify various texts where this narratological parallelism occurs: 2:1−11; 2:12−25; 3:1−21; 4:1−41; 5:1−47; 6:25−59; etc.[96] These texts contain speech and narratives where both κόσμος and οἱ Ἰουδαῖοι occur, the former in the direct speech of Jesus and the latter in the voice of the narrator. With these results, Kierspel concludes that "the terms 'the Jews' and 'the world' differ *so precisely* with regard to their roles (narrator and protagonist) and genres (narrative and speech) that we are justified to speak of an intentional 'narratological parallelism.'"[97]

Aside from the two parallelisms, Kierspel identifies a third parallelism between κόσμος and οἱ Ἰουδαῖοι, i.e., a "conceptual parallelism." By conceptual parallelism, he refers to concepts which pertain to both κόσμος or Ἰουδαῖοι.[98] For instance, Kierspel cites the theme of antagonism which is present when "the Jews" persecute Jesus (5:16) and when "the world" persecutes the disciples (15:20). Kierspel looks at the elements of time and actor, i.e., the same theme and action (i.e., persecution) which was performed against Jesus by "the Jews" in the past will be performed by "the world" to the disciples in the future.[99] Having studied a variety of texts and identified various parallels between κόσμος and οἱ Ἰουδαῖοι, Kierspel concludes that in John, both words are used with neutral, positive, and negative nuances (see Table 2.2 in Appendix 2).[100]

One of the significant outcomes of Kierspel's analysis of parallelisms is perhaps the methodology that he employed for he did not just analyze texts individually. Rather, he analyzed them sequentially within the larger context of the Gospel. Kierspel began by analyzing (1) the Prologue and its function for the whole Gospel and in Chapters 1—12 in particular and (2) the farewell discourse and its relationship with the Passion narratives. It is from this analysis that he concluded that the Prologue which is a "necessary preparation for the understanding of the Gospel … [and hence] to the interpretation of the Ἰουδαῖοι" does not begin with a conflict between Jesus and "the Jews" but rather with Jesus and "the world."[101] From this, Kierspel inferred that the Gospel story emphasizes that "disbelief is a universal phenomenon and not the stigma of one particular group."[102] For Kierspel, the Ἰουδαῖοι are but one group of people, among the many, who opposed Jesus.[103] He concludes that

[95] Ibid., 94.

[96] Ibid., 95−108.

[97] Ibid., 94.

[98] Ibid., 108.

[99] Ibid., 109. Another theme is that of misunderstanding. Kierspel identifies two persons who misunderstood Jesus: Nicodemus, an authority figure who represents "the Jews" and Pilate, another authority figure who represents "the world" (ibid.).

[100] Ibid. With regard to the occurrences of κόσμος, Kierspel only cited a few texts which can be classified using the same categories.

[101] Ibid., 122.

[102] Ibid.

[103] Ibid., 153.

> "[w]hen understood with its usual lexical meaning, within the context of the Gospel (parallel to Ἰουδαῖοι), and within the socio-political cotext (*sic*) at the end of the first century AD, the term κόσμος is part of a theodicy which aims to encourage readers who suffer under *Roman* persecution. We contend, therefore, that the Gospel does not focus its polemic on the Jews as a race but situates the opposition of the historical Jesus in a post-Easter context of universal hate and persecution."[104]

In the statement above, Kierspel has astutely discerned that implied in the term κόσμος is a universal attitude of disbelief. However, because the focus of his study is on the anti-Semitic statements involving the Ἰουδαῖοι in the Gospel and in proving that the hatred which the Ἰουδαῖοι manifested in their response to Jesus is a universal phenomenon, Kierspel's analysis fails to emphasize the significance of the other nuances of κόσμος in the Gospel.

1.3.4 J. E. Botha and P. A. Rousseau: God Loves Israel, not the ΚΟΣΜΟΣ

The paper of J. E. Botha and P. A. Rousseau focuses on the identification of the referent of κόσμος in 3:16. In their analysis of this text, Botha and Rousseau argue that the referent of κόσμος in 3:16 could not have been the entire human race, and therefore, the verse is not addressed to a universal audience, contrary to the popular Christian belief.[105] They contend that the text was never intended to be a salvific message for the entire human race.[106] In their assessment, κόσμος in 3:16 pertains to Israel as a people "with whom God have had dealings for a long time and who stand in a client relationship to God's patronage."[107] They further contend that 3:16 has a two-fold function. First, it is intended to reassure the members of John's community so that they may remain steadfast in the faith.[108] Second, it serves as a warning to those who are leaving the community.[109] Using grammatical, literary, social and cultural analytical approaches, Botha and Rousseau conclude

> "All of the above make for a compelling argument to see John 3:16 as alluding to a group of people (Israel) who have had a long standing relationship as clients with God as their heavenly patron and who is urged to continue their faith in God. There is no possibility that this could in the context of the Fourth Gospel refer to an unspecified humanity who have had no dealings with God in the past. To interpret

[104] Ibid., 213.

[105] J. E. Botha and P. A. Rousseau, "For God Did Not so Love the Whole World - Only Israel! John 3:16 Revisited," *HTS Teologiese Studies / Theological Studies* 61, no. 4 (2005): 1157, maintain that there are only three referential meanings of κόσμος in John depending on the context, namely: the physical world, Israel as God's chosen people, and Judeans. See also Malina and Rohrbaugh, *John*, 246, for a similar position.

[106] Botha and Rousseau, "For God Did Not so Love the Whole World," 1151.

[107] Ibid., 1167.

[108] Ibid., 1151.

[109] Ibid.

> John 3:16 in universal and timeless terms would be to do an injustice to the import of these verses."[110]

Botha and Rousseau extend this interpretation of κόσμος to its occurrences in 3:17.[111] They present various reasons to support their contention. One of their supporting arguments is 20:31 which they read with the present subjunctive πιστεύητε (not the aorist πιστεύσητε). They conclude that 20:31 ought not to be interpreted in a missionary sense, but as the evangelist's way of exhorting and encouraging the Johannine community of believers.[112] They also maintain that the present participle πιστεύων and the present active ἔχῃ indicate continuous action, hence, they render these verbs as "believing continuously" and "have continuously," respectively.[113] Because 3:16 occurs within the literary context of Jesus' conversation with Nicodemus, a ruler of the Jews (cf. 3:1), on the topic of new birth which "specifically and exclusively encompassed Israel," they contend that the verse could only refer to the salvation of Israel and not of the entire human world.[114] Finally, the main support for their argument is the notion of patron-client relationship which was operative in the social and cultural world of the first century Mediterranean world.[115] In their eyes, the assertion in 3:16 refers to the fidelity and the magnanimity of God (i.e., as the patron) towards Israel (i.e., the client) who is in need.[116] Hence, for Botha and Rousseau, when 3:16 is read against this background, the object of the love of God could only be Israel, and not the entire humankind.[117]

While Botha and Rousseau have presented a considerable supporting argument for their contention, it is noteworthy that some of the supporting evidence they provided are based on choices they have taken on contentious issues in the Gospel. For instance, they have taken πιστεύητε instead of πιστεύσητε. Choosing the latter would have yielded a different result.[118] Secondly, the two-fold function which they identified for 3:16 (i.e.,

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[110] Ibid., 1167. Botha and Rousseau also find support from the contention of Malina and Rohrbaugh, *John*, 246, that in John, κόσμος never refers to all human beings.

[111] Botha and Rousseau, "For God Did Not so Love the Whole World," 1157.

[112] Ibid., 1151–52.

[113] Ibid., 1152.

[114] Ibid., 1153–54.

[115] For a discussion on patron-client relationship in John, see Jerome H. Neyrey, *The Gospel of John*, NCBC (Cambridge: Cambridge University Press, 2007), 21–25. For other studies on this phenomenon in the Gospels, see Bruno Dyck, *Management and the Gospel: Luke's Radical Message for the First and Twenty-First Centuries* (New York: Palgrave Macmillan, 2013); and Jonathan Marshall, *Jesus, Patrons, and Benefactors: Roman Palestine and the Gospel of Luke*, WUNT II 259 (Tübingen: Mohr Siebeck, 2009).

[116] Botha and Rousseau, "For God Did Not so Love the Whole World," 1155–56.

[117] Ibid., 1154–62.

[118] Andreas Köstenberger, "Translating John's Gospel: Challenges and Opportunities," in *The Challenge of Bible Translation: Communicating God's Word to the World: Essays in Honor of Ronald F. Youngblood*, ed. Glen G. Scorgie, Mark L. Strauss, and Steven M. Voth (Grand Rapids, MI: Zondervan, 2003), 350, argues that the translation "continue to believe" is problematic. He also cites that among scholars, there is a widespread consensus that the use of the subjunctive (whether present or aorist) makes it difficult to ascertain the purpose of the Gospel (ibid.). For a more in-depth discussion on this position, see D. A. Carson, "Syntactical and Text-Critical Observations on John 20:30−31: One More Round on the

that the text is intended to reassure and strengthen the members of the community while at the same time to warn those who want to separate themselves from it) belies an underlying assumption that the Gospel presents the story of the conflict experience of the Johannine believers. Moreover, to argue for a reading of 3:16 as exclusively pertaining to the love of God for Israel is incongruous to the other narratives in the Gospel which have universalistic overtones (cf. 4:42; 10:16; 12:19, 20). Furthermore, to argue that the Jewish literary context of 3:16 (i.e., the conversation between the Jewish ruler Nicodemus and Jesus who is a Jew on a topic which of importance to Jews) points to a message of 3:16 that is intended only for the Jews does not take into consideration that there are other instances in the Gospel where the Johannine Jesus uses OT contexts as jump off points for teachings about his mission and its non-exclusive dimension.[119]

1.3.5 Ecological Readings of κοσμος in John

With the current global concern on environmental degradation, some scholars have examined John amid contentions that the Gospel and its focus on the spiritual reflect a devaluation of the created world. In the section that follows, we will explore some works that attempt to recover an environmental ethic in John through an analysis of the lexeme κόσμος or an extrapolated reading of some of the Gospel's narratives.

1.3.5.1 V. Balabanski: The κόσμος and its Referent

The short article of V. Balabanski, which clarifies the use of κόσμος in John and its implications for the ecological problem, [120] is a reply to the challenge that N. Habel[121]

Purpose of the Fourth Gospel," *JBL* 124, no. 4 (2005): 693–714; and his earlier work "The Purpose of the Fourth Gospel: John 20:31 Reconsidered," *JBL* 106, no. 4 (1987): 639–651. See also Gordon Fee, "On the Text and Meaning of John 20,30-31," in *The Four Gospels 1992: Festschrift Frans Neirynck*, ed. Frans Van Segbroeck et al., BETL 100 (Leuven: Leuven University Press, 1992), 2193–2205.

[119] We find examples of this in Jesus' discussion with the Samaritan woman concerning water from Jacob's well vis-à-vis the water that Jesus gives (4:7–15) and also in the allusion to the Israelites' manna experience which is followed by the bread of life discourse (6:30–35).

[120] Vicky Balabanski, "John 1 — the Earth Bible Challenge: An Intra-Textual Approach to Reading John 1," in *The Earth Story in the New Testament*, ed. Norman C. Habel and Vicky Balabanski, The Earth Bible 5 (London and New York: Sheffield Academic Press and Cleveland, OH: Pilgrim, 2002).

[121] N. Habel is a member of a team of biblical scholars who have undertaken the Earth Bible Project whose aim is to read biblical texts from the perspective of the earth. See Norman C. Habel, "Introducing the Earth Bible," in *Readings from the Perspective of Earth*, ed. Norman C. Habel, The Earth Bible 1 (Sheffield and Cleveland, OH: Sheffield Academic Press; Pilgrim, 2000), 25–37. The contributors of the series follow six hermeneutical principles in their reading of biblical texts: (1) intrinsic worth of the earth and all its components; (2) interconnectedness and interdependence of all living things; (3) the earth as a subject has a voice; (4) the earth and all its components have a purpose and are part of a dynamic cosmic design; (5) mutual custodianship for a balance and diverse earth community; and (6) the earth and all its components actively resists injustices in their struggle for justice. For an elaboration of these principles, see The Earth Bible Team, "Guiding Eco-Justice Principles," in *Readings from the Perspective of Earth*, ed. Norman C. Habel, The Earth Bible 1 (Sheffield and Cleveland, OH: Sheffield Academic Press; Pilgrim, 2000), 38–53.

raised: "Is Earth valued in John 1?"[122] By comparing the Prologue with the creation story in Genesis 1,[123] Habel argues the following points. First, the Prologue presents a division between a "pre-creation spiritual world of the primordial" and a "post-creation world of the material."[124] Second, in John the Word is the agent of life whereas in Genesis 1, the earth brings forth life when summoned by God. Thus, Habel asks if there are two kinds of life, i.e., the physical life of Genesis 1 and the spiritual life in the first chapter of John (or maybe John 1 refers to both).[125] Third, light and darkness have become spiritual terms in John 1 so that the physical aspects of light and darkness may have been devalued in the process.[126]

Further devaluation of darkness, according to Habel, can be seen in its opposition to light in John 1 where it now becomes a force that needs to be overcome.[127] Fourth, the priority of the spiritual over the material (physical) is also present in the antithesis between "above" and "below."[128] And fifth, building upon E. Käsemann's position that the world is but a transit point for the Christ,[129] Habel asks if the flesh is but a "temporary − and dispensable − abode of the Word passing through from 'above' to 'below' and back to 'above' again."[130] In Habel's challenge, it is not clear if what he calls "world" or "earth"

[122] Norman C. Habel, "An Eco-Justice Challenge: Is Earth Valued in John 1?" in *The Earth Story in the New Testament*, ed. Norman C. Habel and Vicky Balabanski, The Earth Bible 5 (London and New York: Sheffield Academic Press and Cleveland, OH: Pilgrim, 2002), 76–82.

[123] The intertextual relation between the Prologue and Genesis has been explored from different angles by many scholars. See, for instance, Mary L. Coloe, "The Cosmological Vision of John: The Evangelist as Observer and Interpreter," in *Creation Stories in Dialogue: The Bible, Science, and Folk Traditions, Radboud Prestige Lectures in New Testament*, ed. R. Alan Culpepper and Jan G. van der Watt, BIS 139 (Leiden and Boston, MA: Brill, 2016), 274–85; Maarten J. J. Menken, "Genesis in John's Gospel and 1 John," in *Genesis in the New Testament*, LNTS 466 (London and New York: T & T Clark, 2012), 83–98; Dan Lioy, *The Search for Ultimate Reality: Intertextuality Between the Genesis and Johannine Prologues*, StudBL 93 (New York: Peter Lang, 2005); Masanobu Endo, *Creation and Christology: A Study on the Johannine Prologue in the Light of Early Jewish Creation Accounts*, WUNT II 149 (Tübingen: Mohr Siebeck, 2002); Elaine Pagels, "Exegesis of Genesis 1 in the Gospels of Thomas and John," *JBL* 118, no. 3 (October 1999): 477–96; and William Kurz, "Intertextual Permutations of the Genesis Word in the Johannine Prologues," in *Early Christian Interpretation of the Scriptures of ITael: Investigations and Proposals*, ed. Craig A. Evans and James Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 179–90. For other works which explore the Genesis theme of creation in the Johannine narratives, see Anthony M. Moore, *Signs of Salvation: The Theme of Creation in the Fourth Gospel* (Cambridge: James Clarke, 2013); Jeannine K. Brown, "Creation's Renewal in the Gospel of John," *CBQ* 72, no. 2 (2010): 275–90; and John Painter, "Earth Made Whole: John's Rereading of Genesis," in *Word, Theology, and Community in John*, ed. John Painter, R Alan Culpepper, and Fernando F. Segovia (St. Louis, MI: Chalice, 2002), 65–84.

[124] Habel, "An Eco-Justice Challenge," 78.

[125] Ibid., 79.

[126] Ibid.

[127] Ibid., 79–80.

[128] Ibid., 80–81.

[129] Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (London: S.C.M. Press, 1968), 12.

[130] Habel, "An Eco-Justice Challenge," 81–82.

refers to κόσμος. To note, his contention of a devalued earth in John 1 is basically focused on lexemes other than κόσμος (e.g., the Word, light, and darkness, etc.). Although he cites "above" and "below" in 8:23, he does not mention its parallel: ἐκ τούτου τοῦ κόσμου / οὐκ ἐκ τοῦ κόσμου τούτου. It seems though that he presupposes "earth" to be a rendering of κόσμος.

In response to the above questions, Balabanski first delineates what she considers to be the four distinct nuances of κόσμος in the Gospel, i.e., κόσμος as (1) the context where the light comes and dwells; (2) the totality of creation that came into being through the λόγος; (3) the world of human affairs, particularly of human beings who refuse to acknowledge their source; and (4) "this world" in contrast to the world above.[131] Noting the ambiguity in John's use of κόσμος, Balabanski warns that in order to avoid a dualistic thinking that makes one entity inferior to another, the semantic layering that is inherent in these four nuances needs to be taken into consideration when one associates κόσμος with the earth.[132] Therefore, the initial question that one ought to ask is: In which occurrences is κόσμος equated with earth?[133] Balabanski maintains that only the context, cosmology, and theology of the Gospel can tell if κόσμος is being used in a particular utterance with the nuance of earth.[134]

Of the four categories of nuances which she has identified, Balabanski opines that κόσμος with the nuance of earth is clearly present in category two, where the interconnectedness in creation that is addressed in the Earth Bible principles is evident, and also in category one, as the sphere in which the drama of salvation takes place.[135] Category three pertains mainly to human persons in their unbelief and sinfulness. Nonetheless, Balabanski reasons that because sinful human actions impact the earth, when the text refers to salvation, the earth is implicitly included (although the primary object of the salvific action is humanity) for the earth also needs to experience this salvation.[136] She contends that the binary pair "above" and "below" which Habel considers to have devalued the earth do not pertain to earth at all but to human, angelic and demonic forces that are "irredeemably in opposition to God" and are part of John's cosmology.[137]

Balabanski further reasons that the interconnectedness of human and non-human creation in category two implies that the Son was sent not only to a κόσμος that is made up of humans.[138] Citing the birthing/rebirthing imagery which is present 1:12–13 and 3:3–8, she opines that the whole creation "shares in the love of the one who gave birth to all

[131] Balabanski, "John 1," 90.
[132] Ibid.
[133] Ibid.
[134] Ibid., 91.
[135] Ibid.
[136] Ibid., 92.
[137] Ibid.
[138] Ibid., 93.

things," the one through whom all things came into being (1:10).[139] Thus, the compassion and love of God who sent his Son into the κόσμος are extended to all of creation, not only to human persons. By going beyond the dualistic framework of category four (the same dualistic lens which Habel used to analyze the Prologue vis-à-vis Genesis 1), Balabanski provided an interpretation which counters Habel's generalized contention of a devalued κόσμος in John. Balabanski is right to argue that the dualistic lens that Habel used to interpret John's attitude to the κόσμος needs to be resisted and what ought to determine one's interpretation of this lexeme is the context.[140]

Reading a biblical text in light of contemporary issues is noteworthy. However, because Habel and Balabanski are using the Earth Bible principles as the lens through which they read the text, their ideological presuppositions fail to address an important aspect of interpretation, i.e., authorial intention. Different authors who have different intentions wrote Genesis 1 and John's Prologue. While there is a similarity between the opening lines of Genesis 1 and John's Prologue, J. Painter notes that the difference in language in these two texts reflects a first-century re-reading of Genesis that goes beyond the creation story.[141] Thus, amid echoes[142] of Genesis 1 in John's Prologue, the question that one could perhaps ask is how John uses Genesis 1 and why.[143] This question further spurs one to ask: Does John intend to present a story detailing the creation of the world? In response to this question, the words of D. Lioy may be instructive.

> "John's usage of the Old Testament was fundamentally determined by his doctrinal understanding concerning the centrality of Christ. Like a master craftsman, the apostle carefully constructed his Prologue to mirror to some extent the structure and themes found in the Prologue to Genesis, but without being slavishly imitative in his approach."[144]

Furthermore, our argument above leads us to question the legitimacy of reading John with an ecological lens when this would not have been a concern of the evangelist. The purpose for the writing of the Gospel is explicitly stated in 20:31: ταῦτα δὲ γέγραπται

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[139] Ibid.

[140] Ibid., 94.

[141] Painter, "Earth Made Whole," 67.

[142] We are using here the word "echoes" to refer to the similarity in the opening lines of Genesis 1 and John's Prologue as well as the allusion to creation that is present in both narratives, which some scholars call "intertextuality" or "allusion." among others. Nonetheless, we are aware of the existence of terminological problems (i.e., what constitutes an allusion, i.e., direct quotation, indirect quotation, etc.) and in defining the criteria that one can use to identify the use of the Old Testament in the New Testament. For an overview of this problem, see Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 79–96.

[143] We shall address this question in the next section as we present our summary and analysis of J. Painter's work.

[144] Lioy, *The Search*, 90.

ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. If the emphasis in 20:31 may be spiritual, does it consequently mean a devaluation of the material? Does John use lexemes that devalue the material? These questions caution the interpreter from an ideological reading of the Gospel that is not supported by the texts. It remains to be seen if there are indeed texts in John that can be used to address present day issues like environmental degradation.

1.3.5.2 J. Painter: Making the κόσμος whole

Admittedly, J. Painter recognizes that John does not directly address ecological issues.[145] However, with the affirmation in the Prologue that all things came into being through the λόγος of God, he is emphatic that "all things" refer to the entire creation without exception and, therefore, it is legitimate to claim that in John the intrinsic worth of the entire creation is affirmed, even if the Gospel narrows down the referent of κόσμος to the world of human persons.[146] He further argues that although the Gospel's main referent for κόσμος is humanity in its rejection of the λόγος, one cannot claim that John has a negative view of creation in general.[147] On the contrary, an affirmation of the fundamental goodness of creation can be posited by the fact that the entire physical creation is the work of the λόγος and that the λόγος became flesh.[148] Unlike Balabanski, Painter's exploration does not focus on the lexeme κόσμος. Nonetheless, the main idea he expounds in his paper regarding the implications of the cosmology in the Prologue is inseparable from his understanding of κόσμος in John:

> "John's use of *kosmos* may indicate created reality (1:10), but it more characteristically indicates the creation in need of "redemption" or "salvation" (1:10; 3:16−17; 4:42; 6:33, 51; 8:12; 12:46−47)."[149]

In the above quotation, Painter seems to suggest that despite the ambiguity of the referent or referents of κόσμος, what is more central to the Gospel is the nature of this created reality, i.e., its need of redemption. Thus, it would seem that for Painter, whether κόσμος refers to humans or to non-human creation, both are in a state of "un-wholeness" and hence, in need of healing and making whole. Through an extrapolated reading of the work of the λόγος, Painter argues that the mission of the λόγος in John encompasses the making whole of the entire creation, both human and non-human.[150] To support his contentions, Painter examines the Prologue and other narratives in the Gospel.

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[145] Painter, "Earth Made Whole," 65.

[146] Ibid.

[147] Ibid., 66.

[148] Ibid., 66. We have earlier cited Habel's question on whether in the incarnation of the Word, becoming human (i.e., the Word taking on our human nature) does not also devalue creation since in the end Jesus had to go back to the spiritual realm so that the incarnation may be considered only a point of transit.

[149] Ibid., 72.

[150] Ibid., 66.

Painter maintains that the cosmology that is introduced in the Prologue presents a *Weltanschauung*, "an ideological or metaphysical framework," within which the succeeding narratives are to be read, interpreted, and understood.[151] By using a cosmology in the Prologue, he opines that John "was using a popular and persuasive means of communication […]."[152] In contrast to the already completed cosmology in Genesis, Painter contends that the cosmology in the Prologue is dynamic and future-oriented and has the completion of creation and making the world whole as its goal.[153] In order to present this cosmological perspective, Painter maintains that the evangelist employed various strategies to present the idea of an incomplete creation that is in the process of becoming whole. The first of these strategies is the allusion to the Wisdom hymn in the Prologue. According to Painter, the Prologue presents a cosmology that is based on a Wisdom hymn tradition, but where Wisdom (σοφία) is replaced with the λόγος.[154] Through this change, Painter maintains that John presents his alternative understanding that Jesus, the λόγος of God, and not the Torah, "is the revealer of God, who stands in the place of God in relation to the world."[155] This belief runs counter to the Wisdom tradition where the λόγος is synonymous with Wisdom and the Torah (Wis 9:1–2, 10; 18:15; Sir 24:3–4) and, hence, Painter opines that in the Prologue (and in the rest of the Gospel) one can already detect a conflict within Judaism.[156]

The second strategy that is used by the evangelist, according to Painter, is to present a dualistic rereading of the creation story through the imagery of the conflict between the light and the darkness, between Jesus and the ἄρχων τοῦ κόσμου τούτου—a struggle which suggests a future eschatological resolution.[157] With the presence of this unresolved struggle, John is able to present a created world that is awaiting completion. The third strategy that Painter identifies is what he calls the Gospel's "dynamics of fulfilment"[158] where the evangelist presents his interpretation of how early Christians understood the work of the incarnate λόγος as he enters into and becomes part of human history in order to confront the darkness that is present therein.[159] In his sojourn in the world of human

[151] Ibid., 73–74. See also John Painter, "Theology, Eschatology and the Prologue of John," *SJT* 46, no. 1 (1993): 27–42.

[152] Ibid., 28.

[153] Painter, "Earth Made Whole," 74. Painter contrasts the static cosmology in the ancient world of Egypt and Mesopotamia (such as the one which is present in Genesis 1) with the teleologically and eschatologically oriented dynamic cosmologies of the Hellenistic age (such as the one which is present in the Poimandres Tractate and the Gnostic myths) (ibid.). See also Painter, "Theology, Eschatology and the Prologue of John," 28.

[154] Painter, "Earth Made Whole," 75.

[155] Ibid., 74.

[156] Ibid.

[157] Ibid., 75. Painter also sees in this struggle an apocalyptic dimension, especially when read along with John's claim that the κόσμος is in the power of the evil one and Jesus' conflict with the ἄρχων τοῦ κόσμου τούτου (ibid., 76). For further elaboration of this contention, see his "Theology, Eschatology and John," 32–41.

[158] Painter calls this "eschatology" (ibid., 34).

[159] Painter, "Earth Made Whole," 76.

persons, the focal point of Jesus' conflict with the Law is his violation of the Sabbath as he performs healings (cf. 5:16−18; 9:14).[160] Jesus supports his works of healing on a Sabbath with his claim that the Father has never stopped working—not even on a Sabbath—and so neither will he (5:17). With this explicit statement, Painter opines that John presents a contrast between an unfinished creation and the completed creation story of Genesis where God rested on the Sabbath.[161] Painter supports this interpretation with the repeated use of ὑγιής[162] in the story of the healing of the man who had been sick for thirty-eight years, thereby emphasizing the idea of "becoming whole."[163]

Meanwhile, in Genesis 1, God rested after his creative work and pronounced all that he had made to be "very good" (cf. καλὰ λίαν, LXX Gen 1:31). In John, we see the acclamation of Jesus' works as "good works" (cf. ἔργα καλά, 10:32). Thus, according to Painter, "[f]or John the created purpose of the world and the creative purpose of God are revealed in the works/signs of Jesus."[164] God intends creation to be whole and good and Jesus continues this creative work through the signs and healings which he performed.[165] Nonetheless, despite the πολλὰ ἔργα καλά of Jesus (cf. 10:32), the darkness is not overcome because of the failure of the people to perceive and accept these works as revelatory signs of the Father in the person of Jesus.[166] In order to make creation whole and complete, Painter posits that the human response to God's revelation in Jesus is of paramount importance.[167]

Thus, even with the coming of the λόγος, darkness continues to exist. With the return of the λόγος to the Father through his glorification on the Cross and the coming of the Spirit, Painter believes that the role of making creation whole now lay in the hands of the believing community who are considered as "born of God."[168] Extrapolating the lesson of the story of the healing of the man born blind to contemporary times, Painter concludes that in making creation whole "compassion for the weak takes the place of the triumph of power and the survival of the fittest" so that there is now a basis to conclude that humanity (i.e., the community of believers) plays an important role in bringing creation into completion amid a continuing a struggle with the darkness in the world.[169]

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[160] Ibid., 77.

[161] Ibid.

[162] Cf. Joh 5:6, 9, 11, 14, 15; 7:23.

[163] Painter, "Earth Made Whole," 77.

[164] Ibid., 78.

[165] See also John Painter, "'The Light Shines in the Darkness ...' Creation, Incarnation, and Resurrection in John," in *The Resurrection of Jesus in the Gospel of John*, ed. Craig R. Koester and Reimund Bieringer, WUNT I 222 (Tübingen: Mohr Siebeck, 2008), 31–33, where he explicates that the Son is the agent of the Father to bring creation into completion (cf. 3:17), in the same way that the λόγος is the agent of God in creation (cf. 1:3).

[166] Painter, "Earth Made Whole," 78.

[167] Ibid., 79.

[168] Ibid., 80.

[169] Ibid., 80. In "The Light Shines," 46, Painter concludes that the fulfilment of the love command is crucial for the success of the mission of transforming the world. See also Martha Kirkpatrick, "'For God

The insights of Painter show the relationship of a cosmological reading of the Gospel to its ethical challenge. Through an extrapolated reading, he makes this challenge relevant to the current social issues and makes present day believers conscious of their role as agents who bring into completion God's work of making creation whole. Although an ecological reading may be anachronistic to the Gospel, Painter's analysis is commendable in focusing this challenge on the role of the believing community. Painter only states this role in general abstract terms, i.e., "making creation whole." He does not go into specifics, like the preservation of the environment. However, his use of the term "creation" points to the totality of creation so that there is an implicit recognition that the task of making creation whole is not limited to the healing of the human person, but also in making whole the physical non-human creation. If we are correct in our reading of Painter's interpretation, we could not but ask if his extrapolation of the role of the believing community toward non-human creation is still within the purview of the evangelist (cf. 20:31). Is the mission of the believing community not limited to the renewal of human persons (cf. 20:31), in the same way that Jesus' mission was directed to human persons? Painter is most probably cognizant of this problem as he points out in his conclusion the logical inseparability of human and non-human creation: "human wholeness is bound up with the wholeness of creation."[170]

Excursus: The "Cosmological Tale" in the Gospel of John

In the preceding discussions, we presented several studies of κόσμος in John. Except for Cassem's study which attempted to categorize all 78 occurrences of κόσμος in this Gospel, the rest focused on particular themes that are related to John's use of κόσμος. While there is a clear distinction between the lexeme κόσμος and the notion of cosmology in the Gospel, some scholars find in John's use of κόσμος a cosmological dimension. Implied in their use of cosmology in relation to Jesus is an understanding of the person of Jesus as one who comes from above and enters the world below. These studies do not focus on the lexeme κόσμος *per se* but on the narratives and other themes in the Gospel. We shall present the works of A. Reinhartz and S. van Tilborg which are representative of this interpretative approach.

So Loved the World': An Incarnational Ecology," *AthR* 91, no. 2 (2009): 203, where she interprets the incarnation "to be a manifestation of God's necessity to be materially related to creation [...]." Through the incarnation, there came about an intense union between the divine and the material world (ibid., 204). She further argues that through the incarnation, God participates in the human condition and defeats, transforms, and redeems human suffering (ibid., 209). However, she opines that God's redemptive action calls for an ethical human response through our participation in God's redemptive mission in the world: "Through the Incarnation of Jesus, God calls us into partnership for social transformation and the renewal of the earth" (ibid.).

[170] Painter, "Earth Made Whole," 82. The same argument is espoused by Balabanski, "John 1," 92.

1. A. Reinhartz: Cosmological Tale as Backdrop for the Johannine Narratives

The monograph of A. Reinhartz does not focus on an exegetical analysis of John's 78 occurrences of κόσμος, but on what she perceives to be the presence of a cosmological framework in the Gospel's narratives.[171] Reinhartz claims to build upon the works of

[171] Adele Reinhartz, *The Word in the World: The Cosmological Tale in the Fourth Gospel*, SBLMS 45 (Atlanta, GA: Scholars Press, 1992). From her description of the function of the cosmological tale in the Gospel, it is clear that Reinhartz uses the word "cosmology" in the phrase "cosmological tale" differently from the typical modern definition of cosmology, i.e., the "rational and systematic analysis of the ordered universe" (cf. J. Edward Wright, "Cosmogony', 'Cosmology," *NIDB*, 1:755). See also Peter Coles and Francesco Lucchin, *Cosmology: The Origin and Evolution of Cosmic Structure*, 2nd ed. (England: John Wiley & Sons, 2003), xi. Neither does Reinhartz's use address cosmological questions about the three elements of cosmology, i.e., the beginning, the structure, and the destiny of the physical universe (see Adams, "Graeco-Roman and Ancient Jewish Cosmology," 5, who considers these three elements to be integral to the meaning of cosmology). Jan G. van der Watt, "Cosmos, Reality, and God in the Letters of John," in *Creation Stories in Dialogue: The Bible, Science, and Folk Traditions, Radboud Prestige Lectures in New Testament*, ed. R. Alan Culpepper and Jan G. van der Watt, BIS 139 (Leiden and Boston, MA: Brill, 2016), 253, expands this meaning of cosmology to include not only the "origin, functioning, order, nature, structural interaction, final destination" of the physical created world, but also of transcendental realities. See also Jaroslav Pelikan, "Athens and/or Jerusalem," *AnnNYAcadSci* 950, no. 1 (December 2001): 17–27. The way Reinhartz interprets κόσμος as integral to the Gospel's cosmological tale goes beyond the meanings of κόσμος which BDAG identified, for she also alludes to a κόσμος where the pre-existent λόγος originated from and will return to. We could say that Reinharz's use of the term "cosmological" in the phrase "cosmological tale" with its theological, christological, and anthropological dimensions may be considered an aspect of "biblical cosmology" in contrast to the modern understanding of cosmology. We are using the phrase "biblical cosmology" following the ideas of Tikva Frymer-Kensky, "Biblical Cosmology," in *Backgrounds for the Bible*, ed. Michael Patrick O'Connor and David Noel Freedman (Winona Lake, IN: Eisenbrauns, 1987). Unlike the modern use of cosmology in astrophysics which involves the systematic study of the origins of the universe and the development of the planets, Frymer-Kensky describes ancient cosmology (to which biblical cosmology belongs) as involving not only theories of origins, but also "the essential principles that govern the universe, the basic reality in which humanity finds itself" (ibid., 231). While she admits of the difficulty in claiming a single "biblical cosmology" because of the lengthy span of time covering Israel's history and the diversity of sources, Frymer-Kensky reasons that "a relatively unified and uniquely Israelite worldview" can be reconstructed (ibid. 232). Frymer-Kensky uses biblical cosmology and biblical worldview interchangeably. She describes the Israelite worldview or cosmology in two ways. First, it is informed by a cosmography (not unique to Israel) in which water plays a major role, e.g., a belief that the sky, like the earth, is a firmament which separates the world below from the waters above (ibid., 232). Moreover, God's power is expressed in God's power to send rain or withhold it (cf. Deu 11:14, 15; 28:12; Lev 26:4; Eze 34:26) (ibid., 232–235). Second, this cosmology is based on order—a belief in the existence of the God who organized nature (the entire creation) and gave it to people, thereby showing God's power over nature and people (ibid., 235). An essential aspect of this belief in order is the concept of hierarchy (and its corollary concept of anthropocentrism), where God is the ultimate authority, women are subordinate to men, children to parents, the individual to Israel as a people, humans over animals (ibid., 236). According to Frymer-Kensky, the biblically-sanctioned hierarchy is deemed essential for the maintenance of order: "Cosmic order depends upon maintaining clear demarcations among the elements of the universe. God maintains the division between light and dark, waters and dry land, world above from world below. People are to maintain the other divisions in the universe" (ibid.) The intense concern for demarcation and compartmentalization (as a result of the overarching desire for order) are then inscribed in laws which are sometimes irrational and become comprehensible only when read in light of this overarching concern (ibid., 237–238). Thus, even without

scholars that touch on the presence of a cosmological tale in the Gospel.[172] F. Segovia explains the cosmological motif in John in the following words:

> "In the Gospel this journey or travel motif is developed in two rather different though highly interrelated directions. On the one hand, the Word of God is portrayed from the very beginning of the Gospel as undertaking […] a mythological, cosmic journey from the world of God to the world of human beings, ultimately becoming flesh as Jesus of Nazareth and thus carrying out the mission of the Father in and to the world; upon the completion of this mission, the Word of God returns from the world of human beings to the world of God. As such, this cosmic journey provides an overall framework for the plot of the Gospel […]."[173]

Reinhartz develops these thoughts of Segovia further as she discerns three tales in John. Using the insights of reader-response criticism, she posits the presence of a cosmological tale in John, along with two other tales, namely, the historical and the ecclesiological. She explains that the historical tale refers to the Gospel's narrative content on the life of the historical Jesus, set in early 1st century C.E. Palestine, and which is intended to be read as "a 'true' account of events which really happened."[174] With regard to the ecclesiological tale, she maintains that this refers to the Gospel narratives which allude to the conflict between the community and the synagogue (cf. 9:22; 16:2) and though they are part of the historical tale and are told from the perspective of the Johannine Jesus, they are anachronistic to the life of the historical Jesus and, hence, could only refer to the post-resurrection experience of the community.[175]

Reinhartz focuses her discussion on the cosmological tale which she perceives to be the meta-tale "which provides the overarching temporal, geographical, theological, and narrative framework" for all the historical and the ecclesiological narratives in the

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being articulated or perceived by the people, the principles behind biblical cosmology impacted and influenced the people's religious practices, beliefs, and laws (ibid., 239).

[172] Reinhartz, *The Word in the World,* 6. She cites the following works in her monograph: Fernando Segovia, "The Journey(s) of the Word of God: A Reading of the Plot of the Fourth Gospel," in *The Fourth Gospel from a Literary Perspective*, Semeia 53 (Atlanta, GA: Scholars Press, 1991); Robert Kysar, *John's Story of Jesus* (Philadelphia, PA: Fortress, 1984), 18; and Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBLDS 63 (Chico, CA: Scholars Press, 1983).

[173] Segovia, "The Journey(s) of the Word of God," 33.

[174] Ibid., 2.

[175] Ibid. In this sense, Reinhartz follows the theories of the synagogue-church conflict which is espoused by J. Louis Martyn, *History and Theology in the Fourth Gospel*, 3rd ed. (Louisville, KY and London: Westminster John Knox Press, 2003) and Raymond Brown, *The Community of the Beloved Disciple: The Life, Loves and Hates of an Individual Church in New Testament Times.* (Mahwah, NJ: Paulist Press, 1979). However, in "John and Judaism: A Response to Burton Visotzky," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John Donahue (Collegeville, MN: Liturgical Press, 2005), 111, Reinhartz changes her position on the three tales and contends that there are, in fact, only two tales in the Gospel, i.e., the historical and the cosmological, for the ecclesiological tale is a scholarly construct "that belongs to the history of interpretation and not to the gospel narrative as such." She further explains that what she calls an ecclesiological tale "is derived from a reading strategy and is not explicit in the text itself."

Gospel.[176] For Reinhartz, the cosmological tale is the "interpretive key" which the implied author[177] uses to help the readers understand the person of Jesus, the narratives, and even the readers themselves.[178] The lexeme κόσμος is only one among other lexical units and discourses in the Gospel that Reinhartz considers to be part of John's cosmic narrative.[179] She contends that John is able to "universal[ize] the scope of Jesus' mission" through the lexeme κόσμος when it is used to refer to a spatial entity.[180] Reinhartz laments that while almost every commentator has found a cosmic dimension in the Prologue, its narrative properties have not been duly explored.[181]

In the Prologue, she finds not just a hymn or a liturgical poem, but a cosmological tale of the relationship between the λόγος and the κόσμος that is further elaborated in the narratives of the Gospel so that the Prologue can be considered a précis that serves as a guide for one's reading of the narratives.[182] According to her, the presence of a cosmological tale can be perceived from the temporal order of events that one encounters with a sequential reading of the Prologue, i.e., from the cosmic opening in 1:1 which situates the Word's origin ἐν ἀρχῇ, its entry into the world (1:9, 14), the responses it

[176] Reinhartz, *The Word in the World*, 5, 29–30. See Raabe, "A Dynamic Tension," 142–144, for a similar position. According to him, the Prologue in John reflects an intersection between the historical and the cosmological, and hence, "the response of the Jewish people to Jesus becomes paradigmatic for the response of the world to Jesus" (ibid., 143). *Contra* Reinhartz, Judith Lieu, "Anti-Judaism, the Jews, and the Worlds of the Fourth Gospel," in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids, MI and Cambridge: Eerdmans, 2008), 175, argues that the historical tale (which Lieu calls the earthly drama) cannot be simply plotted against the cosmological drama, and vice-versa: "[i]t is clear that the earthly and the cosmological tales cannot simply be mapped one upon the other, as if one provided the template by which the other was to be told or read [...]." For instance, Lieu finds it difficult to locate the coming of the Paraclete and the future coming of the Father and the Son (14:16-17, 18-23) in the cosmological drama (ibid.). Lieu's comment implies the need for a refinement of the details, e.g., the characters and the plot, of these tales. Who are the protagonists involved in these tales? Is it only Jesus or does it also include the Father and the Paraclete? Is the cosmological tale a one-off drama of the Son's descent and ascent? Do the disciples have a place in the cosmological tale based on Jesus' promise of a dwelling for them in his Father's house (14:2)? These and similar questions reflect the complex intersections of the historical and cosmological tales.

[177] Reinhartz, *The Word in the World*, 7, defines the "implied author" as the one who is responsible for the writing of the narrative and who is the voice that narrates the story to the readers.

[178] Ibid., 42. In order to elucidate this position, Reinhartz conducts an in-depth analysis of the παροιμία in 10:1-5 and argues that the elements of the παροιμία (i.e., the shepherd, the sheep, the sheepfold, the gate, the gatekeeper, and the thief) have parallels in the cosmological tale (ibid., 73−93). The results of her analysis reveal that just like the other narratives in the Gospel, 10:1−5 can be read both from a historical and a cosmological perspective and that the latter provides the interpretive key for a historical reading of the text (ibid., 97).

[179] Under the heading "The World," she devotes three and half pages to give an overview of the nuances of κόσμος in John (ibid., 38–41).

[180] Ibid., 38.

[181] Ibid., 16.

[182] Ibid., 16. Raymond Brown, *John,* vol. 1, 18–23, provides a concise summary of the problem of the relationship of the Prologue to the Gospel due to the existence of "confusing similarities and differences" in lexical, structural, and theological elements, among others. See our discussion in Chapter 4, section 4.2.3 on 1:9−10.

received in the world (1:10–13), the significance of its coming for humankind (1:16), until the implied departure of the Word in 1:18.[183]

Moreover, Reinhartz notes the prominence of two narrative elements in the cosmological tale that are present in the Prologue, namely, temporal (in expressions like "in the beginning" and in verb forms like the present participle ἐρχόμενος in 1:15) and spatial (in the locative use of κόσμος and in verbs like ἦλθεν in 1:7, 11; ἐγένετο in 1:3, 6, 10, 14, 17; and ἐσκήνωσεν in 1:14).[184] In her eyes, both temporal and spatial elements are present in the Gospel narratives as well and provide the reader with a detailed version of the cosmological tale that is already signaled in the Prologue.[185] With regard to the spatial element, Reinhartz rightly points out the presence of many spatial references in the discourse sections of the Gospel, such as the contrast between above and below in 3:31 and 8:23, heaven and earth in 3:12–13,31, and ascent and descent in 3:13, with κόσμος as the frame of reference.[186] Thus, she suggests that "the cosmological tale outlined in the prologue may be fleshed out in greater detail by examining the passages in which the term κόσμος occurs"—something which was not done in her work.[187] In another monograph, Reinhartz explicitly states that the word κόσμος "signals the presence of the cosmological tale in the Gospel" and that an inherent connection between the cosmological and the historical tales is provided by κόσμος.[188] Despite the connection, she points out the presence of a tension in both tales for while the death of Jesus is a necessary part of his mission in the cosmological tale, in the historical tale, it is the result of "a cruel, Jewish plot."[189]

Based on our reading of Reinhartz' contentions, it would seem that for her the evangelist has purposely created a cosmological narrative out of the Gospel's historical narrative in order to universalize the person of Jesus and his mission.[190] Moreover, this cosmological tale reflects the implied author's interpretation of the historical tale.[191] At the end of her brief survey of κόσμος, she concludes that through the broadening of the spatial and temporal framework of the Gospel using cosmological categories, John was able to present the perspective of the implied author "to include the implied readers[192]

[183] Reinhartz, *The Word in the World*, 17–18.

[184] Ibid., 18.

[185] Ibid., 19.

[186] Ibid.

[187] Ibid.

[188] Adele Reinhartz, *Befriending The Beloved Disciple: A Jewish Reading of the Gospel of John* (New York and London: Continuum, 2001), 35–36.

[189] Ibid., 36.

[190] Cf. Reinhartz, *The Word in the World*, 38, 41.

[191] Ibid., 42.

[192] Reinhartz defines "implied reader" as one who "exists only in the mind of the real reader [...], may be identified with, or identical to, the narratees, the party to whom the narrator is addressing his or her words. [...] The implied reader may be defined as the image of the intended reader which a real reader constructs in reading the text." (ibid., 7).

and potentially the real readers, wherever and whenever they might live."[193] This implies that for Reinhartz, John wrote his Gospel with a view towards an audience that goes beyond the people of his time and place.

Although she acknowledges the important contribution of scholars whose works focus on the identification of the various nuances of κόσμος in order to understand Johannine theology and John's view of the world, Reinhartz posits that κόσμος in John has a heuristic function and this function should not be obscured.[194] She identifies this function to be at the service of a cosmological reading of the Gospel.[195] Reinhartz sees the κόσμος (the place of inhabitation) as primarily a spatial entity that provides the setting for the entrance of Jesus, the locale for his ministry, and the place from which he will depart when his hour comes.[196] These events in Jesus' life occur not only in space but also in time, thereby showing the inseparability of the temporal from the spatial dimension.[197] To our judgment, Reinhartz has astutely discerned that the task of the interpreter should not just focus on the identification of the referential meanings of κόσμος, although this is important. While we agree that κόσμος in John might have a heuristic function, we are also inclined to believe that this function can be fully grasped and better appreciated only when particular texts where κόσμος occurs are studied in-depth.[198]

2. S. van Tilborg: The Embedding of Johannine Christology in its Cosmology

Building upon Reinhartz's insights that he considers "an interpretive find of some significance," S. van Tilborg continues to explore the presence of a cosmological dimension in the Johannine text.[199] For van Tilborg, Reinhartz's use of the phrase "cosmological tale" is somewhat surprising for the cosmological aspect is not really explored much in her work, i.e., she does not mention anything that has to do with the origin of the world nor describe the existing world vis-à-vis an alternative world.[200]

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[193] Ibid., 41.

[194] Ibid., 20.

[195] See her use of the subtitles "Jesus' entry into the world," "Jesus' activity in the world," and "Jesus' departure from the world" in her outline of the cosmological tale in the Gospel narratives (ibid., 20–23).

[196] Ibid., 38.

[197] These two dimensions to the word κόσμος are also recognized by Theobald, "'Welt' bei Paulus und Johannes," 417, who maintains that when biblical writers entered into the Hellenistic culture, an overlap of meanings took place and, hence, there occurred a strange blending of the temporal and spatial orientations of κόσμος, although one orientation could at times dominate the other. He further asserts that whereas in Paul the temporal dimension of κόσμος dominates (cf. 1Co 10:11; 7:31) in John, the emphasis is on space (cf. 16:33) (ibid.).

[198] As an application of what she considers to the heuristic function of the cosmological tale in the Gospel, Reinhartz studies in detail 10:1−5 (ibid., 71–99).

[199] Sjef van Tilborg, "Cosmological Implications of Johannine Christology," in *Theology and Christology in the Fourth Gospel*, ed. G. Van Belle, J. G. van der Watt, and P. Maritz, BETL 184 (Leuven: Leuven University Press and Peeters, 2005), 483.

[200] Ibid.

Realizing this lacuna, van Tilborg carries her insights forward and posits that Johannine christology is "embedded in a more all-embracing cosmology."[201] He begins his exploration of the Johannine narratives from the premise that the story of the historical Jesus is inseparable from the Gospel's cosmological story. Hence, the interpretive task necessitates going over the narratives and the discourses in the Gospel in order to find those that are related to the cosmological story. He does this in three stages.

First, he identifies discursive statements about the relationship between Jesus and God which form the foundation for the cosmological story. The unity of God, the Father, and Jesus, the Son, unfolds in discourses about the works that Jesus does in imitation of and obedience to the Father (5:19, 36; 9:3; 10:25, 37–38; 14:10; 17:4).[202] Having established the unity which proves the divine origin of Jesus and shows that he was sent by God, he then proceeds to look into Jesus' actions themselves which he considers to be epiphanies of an alternative world. In these narratives, two worlds come to the fore: the realities of the existing world and the alternative world that Jesus presents. Below is a tabulated form of the texts which according to van Tilborg manifests these two worlds:[203]

Narratives	Existential Reality which the Text Presents	The Alternative World which Jesus Presents
2:1−10	a world where lack sets in: "They have no wine" (2:3); necessity of purification laws; a world of water	abundance; good wine, better than what people serve during feasts
4:7−15	water as a symbol of difficulty for it is a necessity that must be fetched again and again	Jesus presents himself as the water that is a gift from God, always present, close at hand, never-ending, quenches thirst forever
4:43−54	death	life
5:1−9	illness, sin	fullness of life; God himself is the judge
6:1−15	shortage of food; food needs to be bought with money	food is distributed, given in a banquet, present in abundance, and will not be lost
9:1−41	blindness = darkness	light for those in darkness; a world where those who see become blind

[201] Ibid., 484.

[202] Ibid., 484–85.

[203] Ibid., 486–91. See also Käsemann, *The Testament of Jesus*, 53, who contends that "[f]or John, that which is true is not contained in the earthly reality, for the earthly reality is at best the reflection of that which is heavenly." He reasons that as reflection, earthly bread, water, and light often become substitutes for the heavenly reality and so, when Jesus proclaims himself to be the heavenly bread, the life, and the water, he is confronting the earthly realities with the heavenly reality in his own person since the former oftentimes become false substitutes of the heavenly realities (ibid., 51).

		and those who are blind see once again
11:1−44	death	light, eternal life

According to van Tilborg, two themes are present in the above narratives: protology and eschatology. The protological aspect is present in the themes of light and life which allude to the first day of creation where life and light are present in the Word of God.[204] Meanwhile, the eschatological aspect can be gleaned in the allusions to a banquet where there is an abundance of food and drink—an eschatological banquet.[205] He maintains that these two themes of eschatology and protology come together as one through Jesus' presence in the world.[206] Through the signs that he performed, Jesus gave the people an experience of what it is like to be in his world—an alternative world.[207]

> "[…] these actions, during the short time that they come to reality in the narrative, 'reveal' what the state of affairs is in the world where Jesus comes. They are — besides all other sorts of aspects — (also) a contribution to the cosmology of John's Gospel, to the cosmological imbedding of the Johannine Christology, because they make present an alternative world."[208]

In the second stage, van Tilborg looks into the words of Jesus which give witness to the nature of the world which he comes from and contrasts this with the realities in the existing world. Specifically exploring texts which show a contrast between heaven and earth, van Tilborg notes three differences in the norms and values between the existing world and the alternative world that Jesus inaugurates. First, the existing world is characterized by hatred for Jesus (7:7), the disciples (15:18–19; 17:14), and the father of Jesus (15:23–25) in contrast to the love between Jesus and the Father (3:35; 5:20; 10:17–18; 14:31; 15:10; etc.), a love that is the model for the disciples to follow in their relationship with one another (13:34; 15:12, 17).[209] Second, the existing world is characterized by lie (8:44, 55) whereas truth is connected with heavenly things and is the characteristic mark of Jesus (14:6; 17:17; 18:38).[210] Third, the existing world is

[204] van Tilborg, "Cosmological Implications," 491. The themes of light and life are already signalled in v. 4 of the Prologue (ibid.).

[205] Ibid.

[206] Ibid., 491. The connection between Johannine christology and protology had been alluded to by Käsemann, *The Testament of Jesus*, 51, who maintains that in John, "eschatology has turned into protology" for "the glory, love and election [of Jesus] are shown in that he brings the world back into the state of creation and that his Word, issuing forth ever again, calls us to remain the creation reborn."

[207] van Tilborg, "Cosmological Implications," 486.

[208] Ibid.

[209] Ibid., 492.

[210] Ibid., 493.

characterized by uncertainty (13:22), fear (14:27), confusion (14:27), and grief (16:20–24) in contrast to Jesus' promises of peace (14:25–27) and joy (15:11).[211]

Aside from the contrasting norms and values, van Tilborg also maintains that the "I am" sayings of Jesus reveal a number of things about the world he comes from. These sayings (i.e., "I am the bread of life" in 6:35, 48; cf. 6:41, 51; "I am the light of the world" in 8:12; "I am the good shepherd" in 10:11, 14; "I am the resurrection and the life" in 11:25; "I am the vine" in 15:5; cf. 15:1; etc.), according to van Tilborg, are not only statements about Jesus but also recall the history of Israel so that it can be said that Jesus plays a double role: he becomes personified Israel who represents all that is good in Israel (i.e., Israel as the light for the world, as the vine of God, etc.) while at the same time, Jesus (as the light of the world, the living bread, the good shepherd, etc.) is God's gift to Israel and through her, God's gift to the whole world.[212] According to van Tilborg, through these "I am" sayings, the realities of the alternative world of Jesus are transmitted to the readers.[213]

In the third and last stage of his analysis, van Tilborg looks into narratives where there is a blending of the narrator's voice with that of Jesus so that Jesus seems to be speaking about himself in the third person. According to van Tilborg, these "blended" statements are "revelations" of "hidden and heavenly secrets," especially with their emphasis on the motif of light.[214] He concludes that the content of the blended statements in 3:13–31; 5:19–29; 11:4, 9–10; 12:35–36; and 17:1–5 reveals themes or "heavenly secrets" (e.g., the relationship between Jesus and the Father, the relationship between the Word and God, and the struggle between light and darkness) that were already introduced in the Prologue.[215] He finds the motif of light in the Prologue and in the narratives to have cosmological significance since the protological phenomenon of light becomes a historical figure in the person of Jesus.[216]

It would be clear from our exposition that van Tilborg's insightful exploration that shows the presence of two "worlds" in the Gospel is not directed at an analysis of the lexeme κόσμος but on narratives and lexical markers that have cosmological significance because of what he considers the alternative world that these narratives present vis-à-vis the existing world. In our eyes, van Tilborg has rightly observed that Johannine Christology is embedded in the larger cosmological framework. His methodology alerts the reader to interpret the signs and discourses in the Gospel within the broader perspective of an overarching cosmology, like threading together pieces of fabric to form

[211] Ibid., 494–95.

[212] Ibid., 496–97.

[213] Ibid., 498.

[214] Ibid., 499.

[215] Ibid., 498–501. While van Tilborg finds a cosmological connection to the Prologue in these blended statements because of the lexeme φῶς, a theme which is first introduced in the Prologue (1:4-5), not all of the texts he mentioned explicitly contain the lexeme φῶς. For instance, 5:19-29 and 17:1−5 do not talk about φῶς, although ζωή is mentioned in both texts.

[216] Ibid., 501.

a beautiful patchwork. However, despite its emphasis on a cosmological interpretation, nowhere in the whole work is there a single contextual exploration of κόσμος. This reflects that for van Tilborg, a cosmological reading of the Gospel does not necessarily entail an analysis of the lexeme κόσμος.

Nonetheless, the reader is left to ask: How does the lexeme κόσμος figure in this cosmological tale? How do the 78 occurrences of κόσμος contribute to the Gospel's proclamation of the person of Jesus vis-à-vis his mission as one whom the Father sent εἰς τὸν κόσμον (1:9; 3:17, 19; 10:36; etc.)? Can we really talk of a cosmological tale without looking into the various contextual uses of κόσμος in the Gospel? Meanwhile, how do we explain the role of the disciples in relation to the existing "world" and the alternative "world" of Jesus—they who are ἐν τῷ κόσμῳ (17:11), but are characterized as οὐκ εἰσὶν ἐκ τοῦ κόσμου (17:14) and then sent εἰς τὸν κόσμον (17:18)? Perceptive, insightful, and innovative the works of van Tilborg and Reinhartz may be, yet it seems that much work still needs to be done in order to make a comprehensive analysis of John's cosmological tale and how the various nuances of κόσμος could be embedded in this tale.

SUMMARY AND CONCLUSION

In this chapter, we presented the various meanings of κόσμος as gleaned by Johannine scholars. Not only did we look into the meanings of κόσμος as identified by select dictionaries, but we also surveyed the views of Johannine scholars concerning κόσμος in the Gospel of John. Our exploration has yielded the following results. There is a general agreement among scholars that κόσμος in John has both general and specific meanings. Generally, it could refer to the entire creation. Specifically, it could pertain to humankind, as part of God's creation. John predominantly uses κόσμος with the latter meaning. Humankind is further categorized into humanity in general, and that particular behavioral aspect of humanity which is characterized by its hostility towards God and the Son whom God sent (and later on the disciples of Jesus). Meanwhile, there is also the question on whether this humanity pertains to the entire humankind beyond spatio-temporal boundaries, or only to the Israelites. For most scholars, the anthropological meaning of κόσμος has universal dimensions. Meanwhile, there is also a tendency among scholars to conclude that a negative view of humanity is the predominant connotation of κόσμος in John. As we have seen, these interpretations are not supported by in-depth studies and some of them appeal to a community's conflict experience to support their contention. Meanwhile, we have seen the inadequacy of the categorization of κόσμος into positive, neutral, and negative categories. Delineating John's use of κόσμος through these categories fails to account for the subtle nuances of the use of this lexeme which are brought forward in studies which touch on specific themes.

The specific studies that we presented provide various dimensions to the analysis of κόσμος. The study of Kierspel addresses the issue of the similarity in the evangelist's use of the terms κόσμος and Ἰουδαῖοι. Kierspel's analysis of these two terms reveals that one is not synonymous to the other. He concludes that the response of the Ἰουδαῖοι to

Jesus reflects the response of one group of people among many groups. The study of Botha and Rousseau focuses on the issue of the referent of κόσμος. Their contention that κόσμος in 3:16 pertains only to God's love for Israel necessitates a closer look at the narrative in relation to the other narratives in the Gospel which already point to the inclusion of peoples of other races in the Gospel's soteriological proclamation. With the contemporary concern on environmental issues, scholars have tried to find in John an environmental ethic. We cited an interpretation that finds in John an emphasis on the spiritual aspect and, consequently, a devaluation of the material creation (cf. Habel). Countering this reading is an extrapolation of the salvific message of the human creation to non-human creation (cf. Balabanski). Balabanski has rightly observed the problem of interpreting κόσμος from a dualistic perspective. Painter has insightfully identified that through the Prologue, John presents the story of an "unwhole" creation which Jesus, and consequently, the disciples are to make "whole."

Our survey of scholarly studies on John's use of κόσμος reveals that not much work has been done on John's use of κόσμος. To our knowledge, Cassem's work and the unpublished dissertation of of Rich are the only studies which attempted to look into the 78 occurrences of κόσμος. Their grammatical-contextual approach to the analysis reveals some limitations. Whereas Cassem finds positive, negative, and neutral connotations of κόσμος, Rich identifies κόσμος in John as representing either a positive or a negative worldview. While the categorizations may have pragmatic uses, we have seen that they are too simplistic and inadequate in fully capturing the nuances of the lexeme κόσμος which impact on broader Johannine themes (cf. Cassem and Marrow). According to M. Sternberg, "the [biblical] narrative [is] a functional structure, a means to a communicative end, a transaction between the narrator and the audience on whom he wishes to produce a certain effect by way of certain strategies."[217] That κόσμος is a significant lexeme in the narratives in the Gospel is evinced by its 78 occurrences. However, in order to fully apprehend the semantic content of κόσμος, the interpreter is challenged to go beyond a dualistic interpretation and beyond the positive, neutral and negative categories. Moreover, the researcher is cautioned that in her search for the referential meaning of κόσμος in a particular usage, she needs to ask the deeper question of the significance of this profiled meaning in a particular context.[218]

In this light, our exegetical analysis will involve in-depth exploration of κόσμος as it is used in a particular clause and as it interacts with other participants in the clause. The analysis will focus on an investigation of how κόσμος is construed by the evangelist using

[217] Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*, Indiana Literary Biblical Series (Bloomington, IN: Indiana University Press, 1985), 1.

[218] We shall take a broad definition of "context" following Cotterell and Turner. Thus, when we talk about context, we are referring to "the sentences, paragraphs, chapters, surrounding the text and related to it" (Cotterell and Turner, *Linguistics*, 16). In view of this broad definition, we will use such qualifications as the "intermediate context" to refer to the verses immediately surrounding the text in the same pericope. We shall call the surrounding pericopes which are thematically connected to the verse as the "larger context." The latter could be the entire chapter where the text belongs.

select concepts of Cognitive Grammar as proposed by R. Langacker. The referential meaning or meanings and the semantic role or roles of κόσμος in the clause will be identified. The analysis will be supplemented and complemented by grammatical-philological insights from NT Greek grammars. However, before we proceed to the analysis of select texts, we need to do one more thing. In the previous discussion, we have seen the generalization of many scholars that John has a pejorative view of the κόσμος. We have initially seen that some of these scholars have alluded to a Johannine community that is in a situation of conflict as the background for the Gospel's negative view of the κόσμος. In Chapter 2, we shall discuss this perspective in detail as we continue our presentation of some scholarly positions on John's pejorative use of κόσμος. The chapter will focus on scholars who use the insights of social-scientific criticism to explain how a presumed community conflict has resulted in a negative language and negative view of the κόσμος. Because these scholars primarily base their argument on a two-level reading of the Gospel, we shall also present the genesis of this approach in order to understand how it has influenced Johannine interpretation.

CHAPTER 2

JOHN'S PEJORATIVE USE OF ΚΟΣΜΟΣ: A RESULT OF A "COMMUNITY'S CONFLICT EXPERIENCE"?

In the previous chapter, we looked at the meanings of κόσμος in John as provided by select dictionaries. We also discussed the works of select authors on themes that are related to John's use of κόσμος. These scholars recognize the positive, neutral, and the negative usages of κόσμος in the Gospel. However, many of them consider that the negative view predominates in the Gospel. The perceived predominance of the negative use of κόσμος is given voice by Painter when he claims "[…] κόσμος can have a positive, neutral, or negative sense in John. The negative sense is common and, if not explicit, is often lurking in the background."[1] When scholars opine that John's use of κόσμος is reflective of a negative view of the world, the "world" they refer to is generally that of sinful humanity that rebels against God in its rejection of Jesus.[2] For some scholars, John's pejorative view of the κόσμος, e.g., the κόσμος that hates the disciples or the κόσμος that does not know God, is reflective of the putative Johannine community's experience of conflict.

Inherent in this view is the presupposition that the Gospel narrates a two-level drama, i.e., the story of Jesus and the story of the community from where this Gospel originated. By positing that the story of a community is embedded in the story Jesus, we can infer that these scholars presuppose the existence of a Johannine community. They further presuppose that the members of this community were in a conflict situation. This chapter is a continuation of Chapter 1. It is geared towards presenting the works of some scholars which explain the pejorative language of John concerning the κόσμος in relation to the supposed conflict experience of the community. The chapter contains two main parts. The first part will discuss the details of the reconstructions of the Johannine community history which as proposed by J. L. Martyn and R. Brown. This part is important since the theory of a Johannine community that is in conflict is the ground upon which social-science critics build their arguments concerning John's pejorative use of κόσμος. The second part will present and analyze the interpretations of select social science critics on John's negative view of the κόσμος which finds expression in their binary language.

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[1] Painter, "The Light Shines," 33.

[2] For John Reumann, *Variety and Unity in New Testament Thought*, The Oxford Bible Series (Oxford: Oxford University Press, 1991), 65, the Gospel of John is "a product of meditation amidst great pressures" from hostile forces like "the Jews" and "the world."

2.1 Reconstructing the History of the Putative Johannine Community

Any discussion of the Johannine community brings to mind a host of questions pertaining to the composition (e.g., authorship, sources and levels of redaction, date of composition, provenance, and purpose/s) and reception (i.e., whether the Gospel was written for a specific community or to a general audience of all Christ-believers) of the Gospel. There are also questions pertaining to the nature of the community. Was it a "school"[3] or a "sect" [4]? Or could it be considered a "cult"[5]? More basic, perhaps, is the

[3] See R. Alan Culpepper, *The Johannine School: An Evaluation of the Johannine-School Hypothesis Based on an Investigation of the Nature of Ancient Schools*, SBLDS 26 (Missoula: Scholars Press, 1975). In his exploration of ancient schools, Culpepper concludes: "[T]he greatest similarities among the schools lie in the following areas: 1) they were groups of disciples which usually emphasized φιλία and κοινονία; 2) they gathered around, and traced their origins to a founder whom they regarded as an exemplary wise, or good man; 3) they valued the teachings of their founder and the traditions about him; 4) members of the schools were disciples or students of the founder; 5) teaching, learning, studying, and writing were common activities; 6) most schools observed communal meals, often in memory of their founders; 7) they had rules or practices regarding admission, retention of membership, and advancement within the membership; 8) they often maintained some degree of distance or withdrawal from the rest of society; and 9) they developed organizational means of insuring their perpetuity" (ibid., 258–59). Based on these nine characteristics, he concluded that the Johannine community was a school (ibid., 287–89). See also Brown, John, vol. 1, xxxv. According to Brown, the principal preacher in this school was the one responsible for the main body of the Gospel (ibid.).

[4] So Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91, no. 1 (Mar 1972): 44–72.

[5] Kåre Sigvald Fuglseth, *Johannine Sectarianism in Perspective: A Sociological, Historical, and Comparative Analysis of Temple and Social Relationships in the Gospel of John, Philo, and Qumran*, NovTSup 119 (Leiden and Boston: Brill, 2005) challenges the pervading notion that the Johannine community was a "sect." Using the insights of sociology as espoused by R. Stark and W. Bainbridge, Fuglseth clarifies the distinction between a sect and a cult: "The 'cult' is the social group that de facto is the beginning of a new religion. 'Cults' claim to be different and justify the difference by a new revelation or new insight that changes the original tradition. The 'sect' represents splinters of the indigenous tradition, it is the social group that left the parent body not to form a new faith but to re-establish or regenerate the old one. 'Sects' therefore claim to be the authentic, purged, and refurbished religion" (ibid., 55). He further clarifies that while both cult and sect are in tension with the dominant group, the "cult" stresses similarities with the parent body while the "sect" tends to stress the differences (ibid., 368). Because the Johannine community reflects an ambiguity in its relationship to the indigenous tradition, to Temple Judaism (i.e., it accepts and criticizes it at the same time), and a mixed attitude towards "others" (i.e., it reflects an inclusive attitude towards some groups, like the Samaritans), it was not an exclusive sect (ibid., 371–374). With scarce evidence and an acknowledgment that the categories "cult" and "sect" are applicable to modern groups, Fuglseth concludes that the Johannine community is "cultic," but not a "cult" (ibid., 373). Meanwhile, Oscar Cullmann, The Johannine Circle: Its Place in Judaism, Among the Disciples of Jesus and in Early Christianity: A Study in the Origin of the Gospel of John, trans. John Bowden (London: SCM, 1976), 87, suggests the name "circle." He opines that Jesus' original followers to whom he gave special teachings were formerly followers of John the Baptist. Cullmann further contends that the traditions of this original followers were then carried on by a "Johannine circle," the group that gave birth to the Johannine Gospel and Epistles, and possibly also the Book of Revelation and the Epistle to the Hebrews (ibid., 54–55).

important question of whether there ever was such a community whose history was embedded in the Gospel narratives or if scholars have constructed a fact out of fiction.[6]

2.1.1. J. L. MARTYN AND THE THEORY OF JOHN'S TWO-LEVEL DRAMA

The influence of J. L. Martyn's two-level drama theory on the direction of Johannine scholarship in the twentieth century is undeniable.[7] In his work, Martyn points out the intersection between tradition and contemporary experience in the Gospels and how John (and the other evangelists) wrestled to make sense of tradition in their encounter with the realities of their time.[8] He reckons that a comparison between the Synoptic miracle stories with that of John will reveal how John built a series of scenes from these stories. Therefore, he surmises that John wrote a two-level drama, and if one studies carefully the style and accents of its discourses, this drama will reveal traditional materials as well as materials which reflect the evangelist's own interests and experiences.[9] According to Martyn, in John's two-level drama, the evangelist extends some narratives beyond the *einmalig* level (i.e., beyond the *einmalig* tradition of Jesus of Nazareth) in order to present Jesus' continuing presence in the activity of the Christian witness.[10]

Crucial for Martyn's interpretation is his theory of the excommunication and expulsion of Jewish Jesus-believers from the synagogue. Guided by an analysis of the lexeme ἀποσυνάγωγος in 9:22, 12:42, and 16:2, a word which occurs only in John, Martyn theorizes that the context for the usage of the word can be traced back to a decision that was reached in Jamnia to expel those who professed their faith in Jesus sometime after the destruction of the Temple in 70 C.E.[11] From his two-level drama theory, Martyn

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[6] Jörg Frey, "Wege und Perspektiven der Interpretation des Johannesevangeliums. Überlegungen auf dem Weg zu einem Kommentar," in *Die Herrlichkeit des Gekreuzigten: Studien zu den Johanneischen Schriften I*, WUNT 307 (Tübingen: Mohr Siebeck, 2013), 15, contends that there is a conscious configuration of the Gospel narratives so that the horizon and time of Jesus is interwoven with that of the evangelist and his addressee community. Because of this, one is able to read the story of Jesus through the experiences of the addressee community, in the same manner that the experiences of the addressee community can be interpreted through the earthly history of the eternal Logos. With the complex fusion of these two horizons, Frey maintains that the Johannine narratives can neither be exclusively interpreted as a historical account of the life of Jesus nor as the story of the author and the addressee community (ibid., 15−16). For a critique of the ideological and methodological problems in the identification of communities behind the Gospels and its impact on interpretation, see Stephen Barton, "Can We Identify the Gospel Audiences?" in *The Gospel for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Edinburgh: T & T Clark, 1998), 173–94. For an overview of the major proponents for and opponents of the Johannine community hypothesis and its rise and (probable) fall as a paradigm in understanding John, see David A. Lamb, *Text, Context and the Johannine Community: A Sociolinguistic Analysis of the Johannine Writings*, LNTS 477 (London, New Delhi, New York, Sydney: Bloomsbury, 2014), 1–28.

[7] In the words of Colleen M. Conway, "The Production of the Johannine Community: A New Historicist Perspective," *JBL* 121, no. 3 (October 2002): 485–86, "few would contest the lasting impact this small book has had on Johannine scholarship."

[8] Martyn, History and Theology, 30.

[9] Ibid., 32. Martyn cites the healings of the official's son in 4:46–54,

[10] Ibid., 40.

[11] Ibid., 47–66.

proposed a three-period development of the Johannine community, i.e., Early, Middle, and Late. During the Early Period, the preaching about Jesus as the Messiah was relatively well received.[12] The group whom Martyn designates as Christian Jews[13] were still connected to the synagogue and though they may have experienced some alienation from their heritage, they were not socially dislocated.[14] In this seemingly "tranquil" period, dualistic ideas and "world-foreignness" were not yet present.[15]

During the Middle Period, the authorities became suspicious of the Jesus group that was rapidly growing. As a result, the *birkat ha-Minim* was introduced in order to halt the membership of the group.[16] According to Martyn, the rabbinic academy that was assembled in Jamnia was "the major stabilizing force" for the Jews after the destruction of the Temple and the fall of the city.[17] In this authoritative assembly, under the leadership of Gamaliel II, a decision was reached "to weld the whole of Judaism into a monolithic structure by culling out those elements which do not conform to the Pharisaic image of orthodoxy" through a recitation of the Eighteen Benedictions, of which the reformulated twelfth benediction, the *birkat ha-Minim*, is directed against the Nazarenes (Christians) and the Minim (heretics).[18] Martyn renders the twelfth benediction as follows:

> "For the apostates let there be no hope and let the arrogant government be speedily uprooted in our days. Let the Nazarenes [Christians] and the Minim [heretics] be destroyed in a moment and let them be blotted out of the Book of Life and not be inscribed together with the righteous."[19]

Martyn surmises that those who falter upon the recitation of the Twelfth Benediction give themselves away and face a fate like the one alluded to in 9:22.[20] He also suggests that with the enforcement of the *birkat ha-Minim*, the messianic group that used to be at home within the synagogue now became a separate *community* (i.e., *the Johannine community*) and suffered the first trauma of excommunication and separation from the synagogue: "[…] the members suffered not only social dislocation but also great alienation, for the συναγωγή/κόσμος which had been their social and theological womb, affording nurture and security, was not only removed, but even became the enemy who persecutes."[21] Because the *birkat ha-Minim* did not completely stop the influx of Jesus

[12] J. Louis Martyn, "Glimpses into the History of the Johannine Community: From its Origin through the Period of Its Life in Which the Fourth Gospel Was Composed," in *L'Évangile de Jean: Sources, Rédaction, Théologie*, ed. M. de Jonge, et al. BETL 44 (Leuven: Leuven University Press and Peeters, 1987), 157.

[13] Ibid., 160.

[14] Ibid., 158.

[15] Ibid., 159.

[16] Ibid., 161.

[17] Martyn, *History and Theology*, 58.

[18] Ibid., 58–65, quote is from p. 63.

[19] Ibid., 62.

[20] Ibid., 64.

[21] Martyn, "Glimpses," 161–62.

adherents to the community, Martyn surmises that further restrictive measures were enacted by the authorities which resulted in the community's second trauma experience of arrest, trial, and execution.[22] For Martyn, the sufferings of the Middle Period led to the Gospel's "dualistic patterns of thought and world-foreignness."[23] He describes the impact of these painful experiences in the following words:

> "Socially, having been excommunicated and having subsequently experienced persecution to the death, they no longer find their origin and their intelligible point of departure in the synagogue and its traditions. On the contrary, they, like their Christ, become people who are not "of the world" and who are for that reason hated by the world."[24]

The quotation above indirectly presents Martyn's explanation for texts in the Gospel which present the hatred of ὁ κόσμος towards the disciples (cf. 15:18−19; 17:14). While it was the community's christological confession that led to their expulsion and persecution, for Martyn, these traumatic experiences also led the community to reflect on and interpret their experiences as a sharing in the story of Jesus who was also rejected by his own.[25] Hence, just as Jesus was "the Stranger from above,"[26] so have the members of the Johannine community (whom Martyn now calls *Jewish Christians*) identified themselves as "not of this world."[27]

The Late Period, according to Martyn, was the time when the Johannine community attempted to clarify its theological stance and identity vis-à-vis the parent synagogue and other Christian groups. Martyn conjectures that during the Middle Period, the authorities laid down an *either…or* dictum, i.e., one is either a disciple of Moses or of Jesus (cf. 9:28).[28] Unlike the Johannine community who were excommunicated from the synagogue by openly professing their discipleship to Jesus, Martyn surmises that the Christian Jews were able to remain within the synagogue by publicly professing to be disciples of Moses and Abraham while at the same time secretly professing discipleship to Jesus (cf. 12:42).[29] Within this context, Martyn argues that the Johannine community re-interpreted the *either…or* dictum no longer as a choice between Moses and Jesus. For the community, Jesus has priority, and henceforth, the *either…or* dictum was now expressed in a dualistic Christology of "from above." [30]

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[22] Ibid., 162. According to Martyn, the authorities were able to justify their actions by arguing that the community's confessions of Jesus were against acceptable messianism and a violation of monotheism (ibid.).

[23] Ibid., 162.

[24] Ibid., 163–64.

[25] Ibid., 162–63.

[26] Martyn borrows the expression of Meeks, "Man from Heaven."

[27] Martyn, "Glimpses," 163–64.

[28] Ibid., 165.

[29] Ibid., 165–66.

[30] Ibid., 168–69.

> "From the point of view of the Johannine community it is quite insufficient to say that one is either a disciple of Moses or a disciple of Jesus. Rather one is *either* from above – ἐκ τοῦ θεοῦ – *or* one is from below – ἐκ τοῦ διαβόλου."[31]

For Martyn, the community's experiences with the synagogue authorities and relationship with other Christian groups (e.g., the Christian Jews) shaped their christological understanding and self-definition so that for them, the world was now perceived in dualistic terms.[32] Jesus is "from above" and "not of this world" and so are the believers. Martyn's reconstruction of the Johannine community's history is ingenuous. He provided a possible explanation for John's dualistic perception of the κόσμος by grounding it on a supposed experience of conflict and a presumed pronouncement of a *birkat ha-Minim.* However, was there ever a *birkat ha-Minim* as understood by Martyn in the first place? Martyn opens his reconstruction with an admission that "[t]he number of points in the history of the Johannine community about which we may be virtually certain is relatively small […]."[33] Amid the many hypothetical propositions on the Johannine community, he argues that the correspondence of John's use of ἀποσυνάγωγος γενέσθαι (9:22; 12:42) and ἀποσυνάγωγος ποιεῖν (16:2) to the *birkat ha-Minim* is one of the "relatively secure points" in the Johannine community theory.[34] Despite his confidence, many criticisms have been leveled against his *birkat ha-Minim* theory and its link to the ἀποσυνάγωγος.

Martyn is not the first to propose a connection between ἀποσυνάγωγος and the *birkat ha-Minim.* K. Carroll[35], among others, had already alluded to the same theory before the publication of Martyn's work.[36] What is novel in Martyn's proposal is his idea of making a connection between the conflict of "the Jews" and Jesus and the historical life setting and purpose of the Gospel.[37] Although Martyn's theory has gained many supporters, his claim of a *birkat ha-Minim* that is directed against Jewish Christ-believers has faced many criticisms. Finding support from D. Hare[38], F. Manns reasons "there is

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[31] Ibid., 169.

[32] Cf. Wolfgang Wiefel, "Die Scheidung von Gemeinde und Welt im Johannesevangelium," *TZ* 35, no. 4 (August 1979): 225–227.

[33] Martyn, "Glimpses," 151.

[34] Ibid., 151.

[35] Kenneth L. Carroll, "The Fourth Gospel and the Exclusion of Christians from the Synagogues," *BJRL* 40, no. 1 (1957): 19–32.

[36] For a list of some other works that were published before Martyn's *History and Theology* and that also posit a conflict between the Jewish Christ believers and the synagogue, see D. Moody Smith, "The Contribution of J. Louis Martyn to the Understanding of the Gospel of John," in *History and Theology in the Fourth Gospel*, 3rd ed., NTL (Louisville, KY and London: Westminster John Knox, 2003), 7, n. 14; first published with the same title in Robert Fortna and Beverly Gaventa, eds., *The Conversation Continues: Studies in Paul and John in Honor of J. Louis Martyn* (Nashville, TN: Abingdon, 1990), 275–94.

[37] Cf. Smith, "The Contribution of J. Louis Martyn," 6.

[38] Douglas R. A. Hare, *The Theme of Jewish Persecution of Christians in the Gospel According to St. Matthew* (Cambridge, MA: Cambridge University Press, 1967), 55, contends that the *birkat ha-Minim* "involves self-exclusion only and does not constitute excommunication from the synagogue." He explains

nothing in [the] benediction to connect it with the situation in the kind of Greek-speaking city which Martyn makes the setting and starting-point of his reconstruction of the history of the FG."[39] The ambiguity surrounding the referents, dating, and purpose of the *birkat ha-Minim* as proposed by Martyn is succinctly summarized by P. van der Horst in his survey of various publications from scholars whose analyses of the *birkat ha-Minim* invalidate Martyn's hypothesis (e.g., R. Kimelman, J. Maier, W. Horbury, S. Katz, L. Schiffman, J. A. Overman, and G. N. Stanton[40]). Having explored the above studies alongside his analysis, van der Horst concludes:

> "In all probability it was only in the course of the fourth century (probably the second half) that the rapidly deteriorating relation between Christianity and the government on the one hand, and Judaism on the other, eventually led to the insertion of the curse against Christians in general into the Eighteen Benedictions. This curse is not the cause but the effect of the ever growing separation between the two religions. The original *Birkat ha-minim*, whatever its text may have been, was never intended to throw Christians out of the synagogues – that door always remained open, even in Jerome's time – but it was a *berakhah* that served to strengthen the bonds of unity within the nation in a time of catastrophe by deterring all those who threatened that unity."[41]

Meanwhile, A. Reinhartz deconstructs Martyn's expulsion theory by applying Martyn's own strategy of a two-level reading of the Gospel to analyze some narratives in John that present models of the relationship between the Jewish community and the followers of Jesus that are different from that which Martyn proposed. In 11:1–44, one reads the story of Martha and Mary, beloved friends of Jesus. Reinhartz reasons that in a two-level reading, the sisters would then be part of the Johannine community who are

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that while the *birkat ha-Minim* was able to detect some Jewish Christians, those who were detected were not formally excluded from the synagogue, but rather were subjected to social ostracism (ibid.). Hare further reasons that while there are individual reports of missionaries who were excluded from a particular synagogue at certain times (like St. Paul), there is no evidence in the NT, in the writings of the Apostolic Fathers, nor in non-Christian Jewish literature of an official edict which states that a confession of Jesus as Christ is punishable by a formal exclusion from the synagogue (ibid.).

[39] Frédéric Manns, "The Historical Character of the Fourth Gospel," *LASBF* 61 (2011): 151.

[40] Reuven Kimelman, "Birkat Ha-Minim and the Lack of Evidence for an Anti-Christian Jewish Prayer in Late Antiquity," in *Jewish and Christian Self-Definition: Aspects of Judaism in the Graeco-Roman Period*, ed. E. P. Sanders, Albert Baumgarten, and Mendelson, vol. 2 (London: SCM, 1981), 226–44; Johann Maier, *Jüdische Auseinandersetzung mit dem Christentum in der Antike*, EdF 177 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982); William Horbury, "The Benediction of the Minim and Early Jewish-Christian Controversy," *JTS* 33, no. 1 (April 1982): 19–61; Steven Katz, "Issues in the Separation of Judaism and Christianity After 70 CE: A Reconsideration," *JBL* 103, no. 1 (March 1984): 43–76; Lawrence H. Schiffman, *Who Was a Jew? Rabbinic and Halakhic Perspectives on the Jewish Christian Schism* (Hoboken, NJ: Ktav, 1985); J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis, MN: Fortress, 1990); and Graham N. Stanton, A Gospel for a New People: Studies in Matthew (Edinburgh: T & T Clark, 1992).

[41] Pieter W. van der Horst, "The Birkat Ha-Minim in Recent Research," *ExpT* 105, no. 12 (January 1994): 368.

excluded from the synagogue and, consequently, separated from the Jewish community.[42] However, the presence of the Ἰουδαῖοι who comforted them in their grief over their brother's demise (11:19) contradicts Martyn's hypothesis for if, indeed, the followers of Jesus (as Mary and Martha obviously were) were expelled from the synagogue and, consequently, separated from the Jewish community, no Jews would have been present to comfort the sisters.[43] John 12:11 is another text which Reinhartz cites to counter Martyn's theory. She explains that the plot of the ἀρχιερεῖς to kill Lazarus is borne out of their fear that many Ἰουδαῖοι are beginning to believe in Jesus and are departing from their Jewish community, thereby implying their entrance into the Johannine community.[44] Reinhartz argues that 12:11 reflects a volitional departure and not a forceful removal from the synagogue.[45]

John 11:1–44 and 12:11, together with the ἀποσυνάγωγος texts in 9:22, 12:42, and 16:2, present three models of relationship between the Christ-believers and the Jewish community which Reinhartz argues are difficult to reconcile with the history of the Johannine community as proposed by Martyn's two-level reading.[46] Nonetheless, amid the differences, Reinhartz finds a common denominator in these three relationship models, i.e., the incompatibility of confessing one's faith in Christ while at the same time continuing to participate in the synagogue.[47] She thus suggests that the Gospel can be read as "presuppos[ing] the formal separation between Johannine Christians and the Jewish community," i.e., the separation between those who believe in Jesus and, hence, are walking in the light and those who refuse to accept Jesus and, hence, remain in darkness.[48] However, there is no evidence that this separation is caused by an official

[42] Adele Reinhartz, "The Johannine Community and Its Jewish Neighbors: A Reappraisal," in *What Is John? Literary and Social Readings of the Fourth Gospel*, ed. Fernando F. Segovia, SBLSymS 7 (Atlanta, GA: Scholars, 1998), 121.

[43] Ibid. Reinhartz argues that "a two-level reading of Chapter 11 would suggest that Johannine Christians maintained social relationships with the Jewish community and that the Jewish community itself continued at least in part to show some degree of awareness of, interest in, and openness to Jesus" (ibid., 128). Despite the sympathetic presence of the Ἰουδαῖοι as argued by Reinhartz, the progression of the narrative explicitly states that the Ἰουδαῖοι were divided among themselves. Reinhartz does not mention that after the miracle, there were those who believed in Jesus and those who went to the Pharisees to report what Jesus had done (11:45−46). Hence, it is questionable if all the Ἰουδαῖοι who were with Martha and Mary may be considered as sympathetic to their grief. The report of the Ἰουδαῖοι concerning the Lazarus miracle prompted the chief priests and the Pharisees to convene the council and to plot the death of Jesus (11:47−53). Although Reinhartz does not discuss the implications of the division among the Ἰουδαῖοι in 11:45−46 for a two-level reading, the text does not discount her claim of the existence of varied models of relationship between the Ἰουδαῖοι and the Johannine Jesus-believers. On the contrary, it supports it.

[44] Reinhartz, "The Johannine Community," 122.

[45] Ibid.

[46] Ibid., 121–22.

[47] Ibid., 135.

[48] Ibid.

Jewish proclamation.[49] For Reinhartz, this separation is part of the self-understanding of the Johannine Jesus-believers.[50]

With the conclusions which she arrived at in her application of Martyn's two-level reading of the Gospel, Reinhartz upholds the importance of the Gospel as a resource to understand the situation of its intended readership. However, John's presentation of a variety of models depicting the relationship between Jews and Jesus-believers shows that Martyn's theory of the formal separation between the two groups is only one theory in the complex history of the Johannine community. With this, Reinhartz concludes: "[…] while the Gospel reflects the life situation of the Johannine community, it does not, *pace* Martyn, preserve the clear memory about one specific seminal event in the pre-Gospel history of the community in its relation with the synagogue."[51]

Furthermore, Reinhartz argues that Martyn's two-level reading strategy is based on a presupposition that the Gospel was produced and used by a particular community as its foundational text and that this community read this text not only as the story of Jesus but also as their very own.[52] Reinhartz has astutely observed that this presupposition is unfounded, since nowhere in the Gospel is there an explicit statement that the Gospel narrates the history of the community nor that it was to be read as such.[53] Rather, what the Gospel explicitly contains are statements pertaining to the role of this text in the lives of its readers (cf. 20:30–31) and how the latter are to understand the story of Jesus.[54] Moreover, Reinhartz argues that the Gospel "evinces a pattern of prophecy and fulfillment" so that the narratives are seen to be the fulfillment of prophecy (cf. 12:12–16; 19:24) and part of God's plan.[55] Therefore, she maintains that it ought to be interpreted as some kind of "true" historical events concerning the sojourn of the Son of God in the world—not of the Johannine community.[56] This comment is rightly echoed by E. Klink who sees Martyn's two-level reading problematic from the pre-critical reading perspective of the first-century readers of the Gospel. Klink argues that

> "[…] the Gospel was read as a narrative in the first century, and this narrative was read as reflecting 'real' events that occurred in the same time-and-space 'world' of the reader […]. [T]he Gospels, as documents written in the first century, would have

[49] Yaakov Y. Teppler, *Birkat haMinim: Jews and Christians in Conflict in the Ancient World*, trans. Susan Weingarten, TSAJ 120 (Tübingen: Mohr Siebeck, 2007), 354, maintains that the question regarding the relationship between the accounts in John of expulsion from the synagogue and the *birkat haMinim* continues to be "a riddle." He argues that while John speaks about expulsion from the synagogue, none of the Jewish sources on the *minim* talks about expulsion.

[50] Reinhartz, "The Johannine Community," 135.

[51] Ibid., 137.

[52] Ibid., 130.

[53] Ibid., 131; see also Judith Lieu, "How John Writes," in *The Written Gospel*, ed. Markus N. A. Bockmuehl and Donald Alfred Hagner (Cambridge: Cambridge University Press, 2005), 178.

[54] Reinhartz, "The Johannine Community," 131.

[55] Ibid., 132.

[56] Ibid., 132–33.

> been read in a pre-critical way. This pre-critical reading only changed in the modern period when conceptual movements rooted in historical advances pressed the pre-critical reading of the Gospel narratives to be more critical. Thus, to read the Gospels in light of modern criticism, though helpful and legitimate, is not to read the Gospels as they were originally read."[57]

With regard to the ἀποσυνάγωγος texts, Reinhartz suggests that the community might have read these texts as the story of Jesus with extratextual referents.[58] As to the anachronism that is present in these texts (which Martyn and others have pointed out), Reinhartz responds that what may be an obvious anachronism to contemporary scholars of ancient Judaism and Christianity may not have been that obvious to the Gospel's intended readers who would have read these stories as part of the story of the historical Jesus with extratextual referents.[59] Moreover, these stories might have also been incorporated by the community in their self-understanding of their identity as followers of Jesus vis-à-vis the demands of this identity.[60] Reinhartz does not discount the possibility that Jesus-believers might have been expelled from the synagogues.[61] However, she argues that with doubtful internal evidence and no corroborating external evidence of a formal expulsion, dependence on this theory for one's reconstruction of the history of the community lies on shaky ground.[62]

To date, Martyn's theory has been criticized not only on methodological and historical grounds but also for ideological reasons.[63] Working from the premise that interpreters read the Bible through interpretations that are conditioned by specific cultural locations, C. Conway opines that Martyn's dramatic reading of John 9 was designed to make a canonical text with a fierce anti-Jewish rhetoric relevant to the post-Holocaust 20th century, and thus "it served the ideological goal of dealing with a virulent case of anti-Judaism in the Christian canon."[64] Conway's critique shows how knowingly or

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[57] Edward Klink III, *The Sheep of the Fold: The Audience and Origin of the Gospel of John*, SNTSMS 141 (Cambridge: Cambridge University Press, 2007), 127.

[58] Reinhartz, "The Johannine Community," 133.

[59] Ibid.

[60] Ibid.

[61] Ibid., 134.

[62] Ibid., 134. According to Henk Jan de Jonge, "'The Jews' in the Gospel of John," in *Anti-Judaism and the Fourth Gospel*, ed. Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville (Louisville, KY and London: Westminster John Knox, 2001), 138–39, the theme of excommunication (cf. 9:22: 12:42; and 16:2) is the evangelist's literary invention in order to explain why those who have come to believe in Jesus on account of his works did not profess their faith openly.

[63] According to Joel Marcus, "Birkat Ha-Minim Revisited," *NTS* 55, no. 4 (2009): 526, "[...] part of the passion of this denial seems to stem from the fear that a reconstruction of Johannine history that sees the back story of the Gospel in a situation in which Jews were cursing and even killing Christians will also lend credence to the belief that the fierce Johannine language about 'the Jews' is justified and that subsequent Christian persecution of Jews has simply been payback for what Jews previously did to Christians."

[64] Conway, "The Production of the Johannine Community," 487. Conway points out the necessity for NT scholars to explain the anti-Jewish language of John amid the political climate of the second half of the 20th century (ibid.). However, instead of showing that the drama in John (the expulsion story) that gave

unknowingly, one's ideology and social location influences the interpretative process. R. Bieringer et al. have fully captured this danger in interpretation when they identified the three levels through which anti-Judaism entered into the "world" of the text, namely: (1) at the level of the interpreter, (2) at the level of the text, and (3) at the level of the author.[65] With this, subsequent interpreters are alerted to the need for caution in building upon scholarly constructs without a critical eye to the backgrounds and ideologies that surround a theory.

Meanwhile, the various oppositions to Martyn's theory have been deemed by Ashton to be unfortunate. He considers it regrettable that by focusing his analysis on the relationship between the *birkat ha-Minim* and the expulsion of Jewish Jesus-believers from the synagogue, Martyn has opened himself to an abundance of criticisms as well as a rejection of his theory.[66] Ashton points out that a reading of the text of the Gospel itself, even without recourse to the *birkat ha-Minim*, clearly reveals a separation between the Jews and those who profess their faith in Jesus Christ, and thus, it can be a window in viewing the history of the group.[67] In his editor's note to Brown's *Introduction to the Gospel of John*, F. Moloney writes

> "[O]nce widely accepted in Johannine studies (especially under the influence of J. L. Martyn and K. Wengst) as the crucial piece of external evidence to guide the dating and the theological perspective (especially as regards 'the Jews') of the Gospel, it is increasingly accepted that there is no need to invoke the *Birkat ha-minim* or synagogue blessing (really a curse) against deviants as was frequently done in the

rise to the anti-Jewish language is no longer relevant to our context, Conway argues that Martyn's work resulted in the opposite—it "has done more to reinscribe polemical Christian-Jewish relationships than to defuse them" since its presentation of a persecuted minority group appealed to the sensibilities of the readers who empathized with the former (ibid., 488). The same concern has been raised by Burton Visotzky, "Methodological Considerations in the Study of John's Interaction with First-Century Judaism," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown*, ed. John Donahue (Collegeville, MN: Liturgical Press, 2005), 93. Instead of Martyn's two-level drama, he proposes that John presents a four-level drama, i.e., the story of Jesus (level one), the story of John's own community (level two), the interpretation of John throughout the centuries, inclusive of the history of anti-Semitism (level three), and the interpretation of John by exegetes (level four). With the third and fourth levels, Visotzky emphasizes the history of interpretation of the Gospel and the role of exegetes in the interpretive process (ibid., 92–93). Meanwhile, John Ashton, *Understanding the Fourth Gospel*, 2nd ed. (Oxford: Oxford University Press, 2007), 24, adds that another major obstacle in the acceptance of Martyn's theory is "the widespread but largely mistaken belief" that the Gospels tell the story of the life of Christ, similar to Greek and Roman biographies.

[65] Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville, "Wrestling with Johannine Anti-Judaism: A Hermeneutical Framework for the Analysis of the Current Debate," in *Anti-Judaism and the Fourth Gospel*, ed. Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville (Louisville, KY: Westminster John Knox Press, 2001), 5–7.

[66] Ashton, *Understanding the Fourth Gospel,* 32–33.

[67] Ibid., 33.

> past. The idea that it was a universal Jewish decree against Christians is almost certainly wrong and the dating of that blessing to A.D. 85 is dubious."[68]

We have just presented Martyn's reconstruction of the history of the Johannine community, a reconstruction that has been seriously criticized and considered problematic for its lack of sufficient historical support. Nonetheless, the problems that are inherent in the theory of Martyn as pointed out by many scholars did not deter others from building their analysis upon it.[69] Some scholars attribute John's negative descriptions of the κόσμος upon this reconstructed community history. Believing in the existence of a community that experienced conflict with other groups, some social-science critics found an avenue to explain John's pejorative portrayal of the κόσμος. Before we proceed with a presentation of the views of these scholars, we shall first discuss Brown's similar reconstruction of the supposed history of the Johannine community. Brown's work somehow strengthened Martyn's position.

2.1.2. R. E. Brown and the Community of the Beloved Disciple

In his commentary that was published two years before Martyn's *History and Theology*, Brown had already hinted at the presence of a two-level drama in the Gospel when he posited that 9:22–23 "seems to represent an adaptation of the story of the blind man to the new situation in the late 80s or early 90s which involved the excommunication from the Synagogue of Jews who believed in Jesus as the Messiah."[70] He elaborated on this proposal in his four-phase reconstruction of the Johannine community in a book that

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[68] Raymond Brown, *An Introduction to the Gospel of John*, ed. Francis J. Moloney (New York, London, Toronto, Sydney, and Auckland: Doubleday, 2003), 68. Amid criticisms of the theory, Martyn's contribution has been acknowledged by many and continues to influence Johannine scholarship. William M. Wright, *Rhetoric and Theology: Figural Reading of John 9*, BZNW 165 (Berlin and New York: Walter de Gruyter, 2009), 7, acknowledges that the "book stands as one of the most significant pieces of scholarship written on the Gospel According to John in the second half of the 20th century." However, in his work, Wright counters Martyn's proposal that the community history of synagogue expulsion is embedded in the story of the man born blind and suggests instead that in the narrative there is a dynamic between the literal/physical and the figural/spiritual (ibid.,156-193). He concludes that "the narrative rhetoric of John 9 is ordered to demonstrate the theological significance of Jesus as Light of the World" – not of the history of the Johannine community (ibid., 215). For a discussion on the influence of Martyn's hypothesis on Johannine scholarship, see the introductory essay and postscript of Smith in *History and Theology,* 1–23. Since the first publication of Martyn's work in 1968, Smith cites the following works to have been influenced by Martyn's *History and Theology*: Jerome Neyrey, *An Ideology of Revolt: John's Christology in Social-Science Perspective* (Philadelphia, PA: Fortress, 1988); David K. Rensberger, *Johannine Faith and Liberating Community* (Philadelphia, PA: Westminster, 1988); Barrett, *John.*

[69] For a representative list of scholars who are in agreement with Martyn's theory, see Jonathan Bernier, *Aposynagōgos and the Historical Jesus in John: Rethinking the Historicity of the Johannine Expulsion Passages*, BIS 122 (Leiden and Boston, MA: Brill, 2013), 13. Bernier divides the scholarly works on John's use of ἀποσυνάγωγος into three: (1) the Classic Martynian Tradition; (2) the Neo-Martynian Tradition; and (3) the Post-Martynian Alternative (ibid.). See also Niceta M. Vargas, *Word and Witness: An Introduction to the Gospel of John* (Manila: Ateneo de Manila University Press, 2013), 4–5.

[70] Brown, *John,* vol. 1, xxxvi.

was published around a decade later.[71] For our own purposes, we shall only discuss the first two phases in-depth since these two phases are used to support the argument that a community conflict resulted in John's negative view of the κόσμος. According to Brown, in *Phase One* (the pre-Gospel, *ca* mid-50's to the late 80's), the community originally consisted of Jews with a low Christology.[72] However, a second group of Jews with anti-Temple views entered the community and they, in turn, converted the Samaritans. As a result, an anti-Temple cult developed in the community with Samaritan elements.[73] Brown suggests that this became the "catalyst" for the development of a high Christology (i.e., Jesus' descent from above and pre-existence) which led to a conflict with the synagogue officials and, ultimately, to the expulsion of the Johannine Christ-believers from the synagogues.[74]

Brown supports this thesis by citing the *birkat ha-Minim.*[75] However, he believes that in light of 16:2, the conflict situation between the Johannine Christ-believers and the Jews may have actually been more complex.[76] Citing evidence from the second century (i.e., *Trypho* 133:6; 95:4 and *The Martyrdom of Polycarp* 13:1), Brown conjectures that the expulsion from the synagogue started the problem.[77] Since Judaism was a tolerated religion at that time, the expulsion from the synagogue meant that the Johannine Christians could no longer worship with the Jews and, as a result, may have no longer considered themselves as Jews despite their Jewish ancestry.[78] As "non-Jews," their non-adherence to the Roman worship rituals and to participate in emperor worship might have gotten them into trouble with the Roman authorities, which ultimately led to their deaths.[79] For Brown, this experience of the Johannine community could be an explanation for the way John uses the name "the Jews" in the Gospel.[80] Based on his two-level reading of the Gospel's use of "the Jews," Brown suggests that John deliberately uses this lexical unit to refer both to the Jewish authorities of Jesus' time and to the hostile inhabitants of the synagogue during the time of the evangelist: "What has happened in the Fourth Gospel

[71] Cf. Brown, *The Community*, 37–38.

[72] Ibid., 26.

[73] Ibid., 36–40.

[74] Ibid., 38. David K. Rensberger, *Johannine Faith and Liberating Community* (Philadelphia, PA: Westminster, 1988), 25–26, follows Brown in the position that the community's high christology (i.e., the confession of Jesus as Messiah) led to the growing tension with the synagogue authorities which ultimately resulted in their expulsion.

[75] Brown, *The Community*, 22.

[76] Ibid., 42.

[77] Ibid., 43.

[78] Ibid., 41, 43.

[79] Ibid., 43. Brown, thus, suggests that the Jews only indirectly participated in the killing that is alluded to in 16:2.

[80] Ibid. Brown also conjectures that John's hostile use of "the Jews" may also be due to the influence of the Samaritan converts in the community. As a people who consider themselves to be non-Jews, it would not be unnatural for them to distinguish themselves from the Jews and to speak of the Jews in this way (ibid., 40).

is that the vocabulary of the evangelist's time has been read back into the ministry of Jesus."[81]

Meanwhile, in *Phase Two* (the time of the writing of the Gospel, *ca* 90 CE), Brown identifies six groups whom the evangelist wishes to bring to a deeper faith in Jesus. These groups are categorized as either believing or non-believing at the time of the writing of the Gospel. The unbelieving groups are (1) "the world," referring to those who reject the light[82]; (2) "the Jews," referring to the members of the synagogues whom the evangelist still attempts to convince that Jesus is the Messiah, even after the community's separation from the synagogue;[83] and (3) the adherents of John the Baptist who believe that the latter is the Messiah instead of Jesus.[84] While in *Phase One* the community faced Jewish disbelief, Brown concludes that in *Phase Two*, they faced Gentile disbelief, hence, their use of the term "world" encompasses both Jewish and Gentile opposition.[85] As to the believing groups, Brown identifies three: (1) the crypto-Christians, (2) the Jewish Christ-believers with inadequate faith, and (3) the "apostolic Christians," represented by Peter and other members of the Twelve.[86]

Phase Three was the time of the writing of the Epistles, *ca* 100 CE, and according to Brown, the struggle is no longer between the Johannine community and those outside of it (as in *Phase Two*) but among the members of the community themselves. There arose a conflict between two groups of Johannine disciples who interpreted the Gospel in two opposite ways thereby resulting in differing christological, ethical, eschatological, and pneumatological interpretations.[87] Finally, *Phase Four* refers to the time when the two groups were dissolved and probably found themselves merging with other groups—the followers of the author of First John with "the church catholic" and the secessionists with groups espousing docetism, gnosticism, Cerinthianism, and Montanism.[88]

Although the reconstructions of Martyn and Brown differ in details, both agree in the following points: (1) in identifying two levels in the narratives of the Gospel, (2) in citing the *birkat ha-Minim*, and (3) in recognizing a conflict between the Johannine group with other groups (Christian and Jewish).[89] Brown's reconstruction of the Johannine

[81] Ibid., 42.

[82] Ibid., 63–65.

[83] Ibid., 66–68.

[84] Ibid., 69–71.

[85] Ibid., 65.

[86] Ibid., 71–88.

[87] Ibid., 23.

[88] Ibid., 24. For a concise summary of Brown's complex reconstruction, see his two tables on pp. 166−68.

[89] See also Urban C. von Wahlde, "Community in Conflict : The History and Social Context of the Johannine Community," *Int* 49, no. 4 (October 1995): 379–84, who goes beyond Martyn's and Brown's position by positing that the Gospel of John is a heterogenous document which reflects three different stages of writing and, therefore, resulted in three editions of the Gospel. For von Wahlde, each of these editions reveals the theology and the social situation of the community (ibid., 379). For a full exposition of his three-edition proposal, see Urban C. von Wahlde, *The Gospel and Letters of John: Commentary on the Gospel*

community has bolstered Martyn's theory. However, for L. T. Johnson, Brown's *The Community of the Beloved Disciple* is an example of how scholars have utilized the historical-critical method in ways that seem to have gone out of bounds. Johnson considers Brown's reconstruction of the Johannine community history to be "flights of fancy rather than sober historiography."[90] In his view, such "entire reconstruction of Johannine 'history' rests upon a no more solid basis than a series of subjective judgments and suspect methodological presuppositions."[91] R. Kysar has rightfully reminded Johannine interpreters that the Gospel only provides us with one side of the story and that the synagogue expulsion theory like all other theories "are nothing but that–theories."[92] Therefore, a problem arises when these theories are taken as representations of historical facts. It is all the more problematic when subsequent interpretations are built upon these theories.

Like Martyn, Brown admits that his reconstruction of the history of the Johannine community is permeated with much speculation. "I warn the reader that my reconstruction claims at most probability; and if sixty percent of my detective work is accepted, I shall be happy indeed."[93] Notwithstanding these caveats from the proponents of the theory themselves, the reconstruction of the history of the Johannine community as proposed by Martyn and Brown has influenced succeeding Johannine studies to a large extent. Reinhartz expresses the caution that has been raised by some scholars with regard to these theories in the following words:

> "[…] if 'the quest of the historical Jesus' is a speculative venture, the search for the Johannine community is even more so. Whereas we can assume with some measure of assurance that Jesus of Nazareth, the subject of historical Jesus research, was an individual who really existed in the Middle East of the first century, we can make no parallel assumption with respect to the so-called Johannine community. The Johannine community is entirely a scholarly construct, the product of a circular hermeneutical process: we assume its existence from the very fact that we have a Johannine Gospel. We construct the community's contours by reading between the lines of that Gospel, and then we use our construction of the community as a tool for

of John, vol. 2, ECC (Grand Rapids, MI: Eerdmans, 2010). For an application of his proposal, see von Wahlde, *The Gospel and Letters of John: Commentary on the Three Johannine Letters*, vol. 3, ECC (Grand Rapids, MI: Eerdmans, 2010).

[90] Luke Timothy Johnson, *The Real Jesus: The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (San Francisco, CA: Harper, 1996), 100.

[91] Ibid.

[92] Robert Kysar, "The Expulsion from the Synagogue: The Tale of a Theory," in *Voyages with John: Charting the Fourth Gospel* (Waco, TX: Baylor University Press, 2005), 240, 246. In this essay, Kysar traces what he calls the "gradual decline in the credibility of the hypothesis" and the change of his own position, i.e., from his earlier pronouncement that the theory offers "the most promising proposal for the concrete setting for the Gospel of John" (ibid., 237–238). See also his "Community and Gospel: Vectors in Fourth Gospel Criticism," *Int* 31, no. 4 (Oct 1977): 355–66 which shows his support for the synagogue expulsion theory.

[93] Brown, *The Community*, 7.

> interpreting the Gospel itself. If pressed, most Johannine scholars would admit that any theory of the Johannine community is speculative."[94]

The presentation reveals two theories. First, there is the theory of the existence of a Johannine community. Second, there is the theory that the Gospel presents a two-level story, that of Jesus and of the Johannine community. Notwithstanding the caution of Reinhartz and scholars who espouse the same critique of the interrelated theories the existence of a Johannine community and its experience of conflict based on a twol-level reading of the Gospel, various studies on John's language have been built upon these theories. In a sense, there are two theories upon which a third theory is hoisted, i.e., the theory that John's dualistic language like "above" and "below" and "this world" and "not of this world" is a reflection of the conflict experience of a putative Johannine community.

2.2 Conflict and Language Expression in the Johannine Community: The Social-Science Perspective

We have explored above Martyn's two-level drama which he based on a *birkat ha-Minim*. We have also discussed Brown's attempt at reconstructing the history of the Johannine community. The many criticisms which have been leveled against their intricate reconstructions were also presented. Although the refutation of the two-level reading strategy by van der Horst, Johnston, and Reinhartz, among many others, seems to be a nail in the coffin of Martyn's theory on the *birkat ha-Minim*, Reinhartz is correct to note that the theory seems to have a staying power albeit with some caveats.[95] Supported by Brown's own complex reconstruction of the history of the Johannine community, the two-level theory and the theory of a community in conflict have been embraced by not a few scholars who built their analysis of the language of John upon it, although some did not explicitly cite the *birkat ha-Minim* as the cause of the conflict. In the next sections, we shall look at how the interpretation of the Gospel based on a two-level reading has been used as the foundation for the proposal that John's "this world" and "not of this world" language, and the like, reflects the community's attempt at identification with Jesus while at the same time defining their identity in a situation of conflict. In order to see the development of ideas, the works will be presented beginning from the earliest to the latest.

2.2.1 W. Meeks and Johannine Sectarianism

The work of W. Meeks came four years after the first publication of Martyn's *History and Theology*. Meeks is one of those who attempted to find a correlation between

[94] Adele Reinhartz, "Building Skyscrapers on Toothpicks: The Literary-Critical Challenge to Historical Criticism," in *Anatomies of Narrative Criticism: The Past, Present, and Futures of the Fourth Gospel as Literature*, ed. Tom Thatcher and Stephen D. Moore, SBLRBS 55 (Atlanta, GA: Society of Biblical Literature, 2008), 70.

[95] Reinhartz, "John and Judaism," 112.

the language of John and the situation of the group of believers from where the Gospel first originated. Focusing on what he calls the Johannine mythical pattern of descent-ascent, Meeks contends that this motif has been analyzed mainly as a problem within the history of ideas and explained in terms of its theological function.[96] Using the insights of social structural anthropology as it is applied to the analysis of myths, he proceeds to analyze the descent-ascent motif in John.[97] Meeks argues that the metaphors in John which are "irrational, disorganized, and incomplete" can be better understood if one analyzes them in relation to the function that they serve for the particular group that developed them.[98] This position is premised on his presupposition that a community or group of communities (not a single author) is behind the composition of the Johannine literature.[99] In Meeks reconstruction of the community's history, he surmises that the group suffered "defections, conflicts of leadership, and schisms" and these experiences are reflected in the "symbolic universe" that is depicted in the Johannine corpus which is intended "to make sense of all these aspects of the group's history."[100]

According to Meeks, the Gospel could hardly be considered a missionary tract because its distinctive language which is characterized by metaphors, anachronisms, and double entendre, among others, could only be grasped and understood by "insiders" (and very rarely by an outsider).[101] Furthermore, Meeks proposes that the Gospel was written to address the needs of a specific community:

> "[…] the book defines and vindicates the existence of the community that evidently sees itself as unique, alien from its world, under attack, misunderstood […]."[102]

[96] Meeks, "Man from Heaven," 46–47.

[97] Ibid., 49.

[98] Ibid., 68 Meeks is concerned with the social communicative function of the Johannine Jesus' descent-ascent discourse which Bultmann considers to be a demythologized version of the gnostic redeemer myth (ibid., 44−45).

[99] Ibid., 49.

[100] Ibid., 49–50.

[101] Ibid., 70. Brown, *The Community*, 61, disagrees with Meeks on this regard. For Brown, the evangelist employs "literary artifices" wherein the reader of the narratives knows more than the baffled uncomprehending characters who encounter Jesus. Rather than viewing the Gospel as an "in-group manifesto," Brown suggests that the passages in the Gospel that cause misunderstanding are to be seen as a challenge for the Johannine community to arrive at a deeper understanding of the person of Jesus (ibid., 62). For more studies on the figurative language of John, see the collection of papers in Jörg Frey, Jan Gabriël van der Watt, and Ruben Zimmermann, eds., *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, WUNT 200 (Tübingen: Mohr, 2006).

[102] Meeks, "Man from Heaven," 70. In "Breaking Away: Three New Testament Pictures of Christianity's Separation from the Jewish Communities," in *"To See Ourselves as Others See Us": Christians, Jews, "Others" in Late Antiquity*, ed. Jacob Neusner and Ernest S. Frerichs (Chico, CA: Scholars, 1985), 98–99, Meeks argues that at the time of the writing of the Gospel and the epistles, the Johannine Christians no longer had any connection with the synagogues, although their separation from it was still very much a part of their memory.

Within this context, Meeks suggests that one of the functions of the Gospel is to reinforce the community's sense of identity in light of its isolation from the wider Jewish community.[103] According to Meeks, the narratives and discourses in the Gospel "provided a symbolic universe which gave religious legitimacy, a theodicy, to the group's actual isolation from the larger society."[104]

Meeks maintains that the Gospel functions for its original readers in the same way that its hero Jesus functions in the narratives.[105] In this regard, Meeks sees in the distinctive language of John not just the story of Jesus but also the story of the Johannine community as the latter try to understand their experiences and express this through the creation of a "symbolic universe."[106] Just like Jesus, the stranger from heaven who comes to his people and was rejected by them because he does not belong to "this world," so are the few who believe in Jesus "being detached from the world" to become "not of this world."[107] Meeks agrees with Martyn on the role of the community's conflict experience in the shaping of the Gospel's dualistic language. He identifies Chapter 8 of the Gospel as containing the sharpest above-below statement, although he doubts if this can be attributed to the *birkat ha-Minim*, as Martyn did.[108] According to Meeks, the Gospel's "most devastatingly dualistic epithets" are expressions of "the actual trauma of the Johannine community's separation from the synagogue and its continuing hostile relationships with the synagogue."[109] For Meeks, the impact of the separation of the Johannine Christians from the larger Jewish community shaped the community's language and perception of the world.[110]

Although Meeks identifies the group to be a sect, he does not offer a clear description of what he meant by this word. What he emphasizes though is the isolation of the group "from the world" because of their totalistic faith in Jesus and exclusive claims.[111] Meeks points out the dialectical process that is involved in the community's experience and christological confession. While the community's christological confession led to their negative experiences with the larger society (i.e., separation from

[103] Meeks, "Man from Heaven," 70. Contrary to Meeks' position, Rensberger, *Johannine Faith*, 144, argues that the Johannine community is not a fully introversionist sect. He explains that the community is being sent out on a mission into the world just like Jesus, and their experience of rejection is similar to the experience of Jesus: "The function of the Fourth Gospel, then, is to enable the community to step back from its situation of rejection, reflect upon it in the light of the fate of Jesus, and to be *sent out again with its faith renewed*" (ibid., italics original).

[104] Meeks, "Man from Heaven," 70. In his later work, "Breaking Away," 103, Meeks identifies this larger society to be predominantly Jewish and it is within this locale that the Johannine Christians developed an identity that can be considered a sect "in the modern sociological sense."

[105] Meeks, "Man from Heaven," 69.

[106] Ibid., 49–50.

[107] Ibid., 69.

[108] Ibid., 55. He also expresses uncertainty on Martyn's precise dating of the *birkat ha-Minim* (ibid.). In "Breaking Away," 102, Meeks comments that the *birkat ha-Minim* is a "red herring in Johannine research."

[109] Meeks, "Man from Heaven," 69.

[110] Meeks, "Breaking Away," 94.

[111] Meeks, "Man from Heaven," 70–71.

and, ultimately, expulsion from the synagogue), the experience also resulted in their becoming a closed alienated group who are living in a symbolic universe.[112] Meeks explains that through their experience of separation and estrangement, the community reflected on their experiences in light of Christ's alienation from the world.[113] This drove them to further isolation from the world.[114] As the isolated community developed their own language patterns, so did this language reinforce the group's sense of identity as an isolated group of Christ believers who are taken out "from the world."[115] Meeks does not go into a deeper linguistic analysis of the dynamics behind the development of what he calls John's "dualistic epithets."

Meeks' analysis of the Gospel's descent-ascent motif led him to relate Jesus' strangeness "from this world" to the experience of the group which he posited to be behind the composition of the Gospel. While it is not farfetched to surmise the influence of the author's context (which Meeks considers to be a community) on the content of the Gospel, it is undeniable that we have no independent sources on the history of the Johannine community so that any reconstruction of its history from the Gospel itself is admittedly mirror-reading.[116] Moreover, although Meeks' analysis of the descent-ascent motif was centered on the Gospel (particularly on the story of Nicodemus' encounter with Jesus in Chapter 3), the conflict that he posited in his two-level reading does not just focus on the Gospel, but on the entire Johannine corpus. It remains to be proved if the problems he identified, i.e., defections, conflicts of leadership, and schisms, which may be present in the epistles (cf. 1Jo 2:19; 3Jo 9) are also present in the Gospel.[117] To suppose that conflict lies at the root of John's metaphorical dualistic language becomes problematic if this conflict cannot be established from within the narratives of the Gospel itself. It is difficult to conclude that the historical context that is behind the Gospel is also the same context that gave rise to the Epistles.

Our question with regard to the existence of a community that is embroiled in a conflict situation does not discount its probability. However, without adequate supporting evidence, it would be problematic to anchor one's analysis of John's language solely on this theory. In the next sections, we shall present the ideas of J. Neyrey and N. Petersen,

[112] Ibid.

[113] Ibid.

[114] Ibid.

[115] Ibid., 71.

[116] Meeks admits to this: "Unfortunately we have no independent information about the organization of the Johannine group, and even the Johannine literature gives little description of the community and hardly any statements that are directly 'ecclesiological'. Nevertheless, the structural characteristics of the literature permit certain deductions" (ibid., 69).

[117] The departure of the disciples in 6:66 may hint at a seeming defection, but it could also be part of John's portrayal of the rejection of Jesus. Brown, *John*, vol. 1, 301, finds in the rejection of the Bread of Life an allusion to the rejection of personified Wisdom whose invitations to eat and drink (cf. Sir 24:19-20) are not always accepted by all. For a discussion on the opponents of the Johannine community, see Daniel R. Streett, *They Went Out from Us: The Identity of the Opponents in First John* (Göttingen: Walter de Gruyter, 2011).

two scholars who posit a more detailed explanation of the dynamics of language development in relation to a community's experience of conflict using the insights of sociology and cultural anthropology. Neyrey puts forward two proposals to understand what he calls John's dichotomous language, namely, as an ideology of revolt and as a means of controlling information. We shall discuss these separately.

2.2.2 J. Neyrey and The Ideology of Revolt

Like Meeks before him, J. Neyrey also attempts to explain the language of John in relation to the reconstructed history of the Johannine Christ believers. Building upon the idea of the Johannine believers' "supposed" experience of conflict, Neyrey studied the pair "below"/"this world" and "above"/"not of this world" in 8:23 in relation to a beleaguered community's confession that Jesus is "equal to God."[118] According to Neyrey, this high christological confession was made within a context of excommunication and persecution,[119] a period that reflects "fierce conflict" (cf. 5:18; 6:62−63; 8:23−24; 10:33).[120] Neyrey is not concerned with the genesis of the confession but, rather, on its meaning and function for the community.[121]

Neyrey identifies four stages in the development of the Gospel which also reflect the history of the community, namely: an early stage of missionary propaganda (Stage 1); the acclamation of Jesus as a replacement of Jewish patriarchs, rites, cults, etc. (Stage 2); the emergence and articulation of the high christology, i.e., "equal to God ... but not of this world" (Stage 3); and the moderation of earliest spiritualist tendencies (Stage 4).[122] He contends that although in the first stage the world may have been perceived to be valuable and worthy of the coming of the Son (cf. 3:16−17), Jesus' prayer in 17:5 reveals a desire "to quit the world," a world that is ruled by the Evil One (17:14−16).[123] By proclaiming that Jesus is "equal to God" (Stage 3), the evangelist, according to Neyrey, highlights Jesus' heavenly origin and, consequently, proclaims that Jesus is "not of this

[118] Neyrey, *An Ideology of Revolt*, 25–29, argues that Jesus is equal to God because God has given him his two comprehensive powers, i.e., creative and eschatological powers.

[119] Ibid., 35. He does not posit a possible date for these events. Neither does he suggest the genesis of the community's high christology (ibid., 97). Neyrey arrived at the above conclusion by exegeting select texts in chapters 5, 8, 10, and 11 which, according to him, explicate the content of the confessions in 1:1−2 and 20:28 (ibid., 9–93). Using traditional historical-critical methods, he sees in these texts layers of redaction from the hand of the evangelist who made the high christological confession of "equality with God" in 5:21−29 on Jesus' behalf (ibid., 36). According to Neyrey, the claim in 5:21−29 is distinctively Johannine and "function[s] as a typical Johannine topic statement, which contains the agenda of the redaction of John 8, 10, and 11 […]" (ibid.).

[120] Neyrey, *An Ideology of Revolt*, 109.

[121] Ibid., 96.

[122] Ibid., 117–18.

[123] Ibid., 111. Neyrey opines that initially the disciples saw the world as a place that is worthy of preaching. However, when the conflict with the synagogue intensified, the world became a hostile place which is no longer worthy of preaching but, rather, of judgment (ibid., 161).

world."[124] In the end, what emerges is a picture of the irreconcilability between the heavenly and the earthly, between the spirit and the flesh, between the world above and the world below.[125] Through this language, the evangelist presents a clear separation of Jesus, the one who is from above and not of this world, from the world below.[126]

> "At no time was the substance of the Christology ever moderated or presented in a more palatable manner to those who initially take offense at it. On the contrary, in each case explanatory or apologetic remarks from Jesus functioned only to accentuate the offensive content of the christological claim, thus dividing Jesus as permanently as possible from his unbelieving audience. […] We must recognize, then, as key elements of the perspective of the high Christology its conflictive context and its function to divide, dismiss, and condemn."[127]

Neyrey recognizes that his proposal of the separation of Jesus from the world below is not the only Johannine high christological perspective.[128] Amid the divorce between the flesh and the spirit, of Jesus' desire to quit the earth in 17:5[129], he acknowledges that 1:14 presents the desirability of the coming together of both spirit and flesh.[130] However, he argues that ultimately, the Gospel puts value "only in spirit, not flesh, only in being from above, not from below, and only in being not of this world, not in being of this world."[131]

How does the high christological claim, which only values the spirit, function for the community that confessed it? Using the *group-grid* model of assessing social units as proposed by M. Douglas,[132] Neyrey argues that the high christological confession in 6:62−63 and 8:23−24 "replicates" the Johannine community's basic cosmological

[124] Ibid., 111.

[125] Ibid., 110.

[126] Ibid., 110. We shall demonstrate in another section a different reading of the above-below contrast in 8:23 based on the Gospel's soteriological proclamation.

[127] Ibid., 109.

[128] Ibid., 111.

[129] Neyrey makes the claim Jesus has given up on the world and wants to quit using 17:5 as support. However, he does not really provide an explanation on how he arrived at this reading of 17:5.

[130] Ibid., 110–11.

[131] Ibid., 209.

[132] Cf. Mary Douglas, *Natural Symbols: Explorations in Cosmology* (London and New York: Routledge, 2004), 57–71. In this model, Douglas focuses on two dimensions of social interaction, namely order and pressure (ibid., 61). In the group-grid model, group refers to "the degree of societal pressure at work in a given social unit to conform to the society's definitions, classifications, and evaluations" (Neyrey, *An Ideology of Revolt*, 119). A strong degree of pressure means a "strong group" (ibid.). Meanwhile, grid refers to "the degree of socially constrained adherence normally given by members of a society to the prevailing symbol system, its classifications, patterns of perception and evaluations, and so on, through which the society enables its members to bring order and intelligibility to their experience" (ibid.). A "strong grid" means that there is a high degree of conformity to the prevailing social symbols (ibid).

perspective in light of their negative experiences.[133] Whereas in Stages 1 and 2, the community was mainly in conflict with the synagogue, their opponents in Stage 3 included Christians of inadequate faith.[134] Aside from the expulsion from the synagogue, some members of their community began to leave the group (6:60–65), and some believers were unmasked as pseudobelievers (8:31–59).[135] Surrounded by these troubling experiences, the members of the Johannine community who were undergoing a physical relocation (i.e., expulsion from the synagogue) now claimed for itself a cosmological location, i.e., "above"/"not of the/this world."[136] According to Neyrey, the confession "equal to God … but not of this world" presents a christology that replicates cosmology[137] in terms of "spatial location, value, and structural expression."[138]

In this confession, Neyrey avers that the dualistic cosmological categories heaven/earth and spirit/flesh are no longer boundary-marking categories.[139] By confessing that Jesus is "equal to God" and hence, "not of this world," the community proclaimed the superiority of the spirit over all things that are fleshly and "from below," thereby expressing its ideology of revolt against the synagogue system and the apostolic churches.[140] For Neyrey, the dichotomous language does not symbolize a sectarian defensive stance, as Meeks' *Man from Heaven* proposes, but "a strategy of revolt and attack" of a community that wish to assert its superiority over "this world" and all that it entails, a community that reject and condemn it.[141] In this way, the confession becomes the ideology of a community that desire to free themselves from established social structures.[142]

Neyrey admits that his proposal is a continuation and refinement of the ideas that have been advanced by Käsemann[143] and Meeks[144] on the relationship between Johannine

[133] Ibid., 158, 170. See also, John Painter, *The Quest for the Messiah: The History, Literature and Theology of the Johannine Community* (Edinburgh: T & T Clark, 1991), 6, who claims that the dual nature of John's language is a result of the interplay of two factors: (1) a social reality of expulsion from the synagogue (the situation) and (2) the desire of the members of the community to invite their hearers to take their side (orientation). Painter further suggests that what makes the language function in this way is because "it is understood in terms of a dualistic worldview" (ibid.).

[134] Neyrey, *An Ideology of Revolt*, 170.

[135] Ibid., 171.

[136] Ibid.

[137] Neyrey defines cosmology as a worldview and uses it in varied senses: (1) in a strict sense, as the mutually exclusive division of the world into heaven and earth; (2) a replication of the first into the persons and things that properly belong to heaven and to earth; (3) a dichotomous value orientation, i.e., a valued entity (spirit/heaven) and a devalued entity (flesh/earth) (ibid., 158). In these three senses, we could see the duality in Neyrey's understanding of cosmology.

[138] Ibid., 172.

[139] Ibid., 171.

[140] Ibid., 171–72.

[141] Ibid., 205.

[142] Ibid.

[143] Cf. Käsemann, *The Testament of Jesus*.

[144] Cf. Meeks, "Man from Heaven."

christology and the community's experience and worldview.[145] Thus, it comes as no surprise that his emphasis on the "not of the/this world" origin of Jesus has some resemblances to Käsemann's position. Although κόσμος is not the focus of his analysis, Neyrey explains John's binary use of κόσμος to be a result of the experience of the community and their consequent identification with the person of Jesus who is "not of this world." Neyrey's ideology of revolt proposal is undeniably built upon the two interrelated hypothetical theories which we have earlier cited, i.e., the existence of a Johannine community and its experience of conflict both within the community and with those outside of it.

While Neyrey has come up with an interesting reading of the Gospel's binary cosmological language using Douglas' sociological constructs, we believe that he has not explained satisfactorily how he arrived at the conclusion that Jesus wanted "to quit [this] world," i.e., that as someone who is "not of this world," he could not wait to go back to his own abode, i.e., the world above. Clearly, this runs counter to Jesus' claim that he continues to be with his disciples (cf. 14:18). Moreover, his explanation of the strict dichotomy between the spirit and the flesh, his emphasis on the superiority of the spirit which he claims is also expressed in the words "not of this world," as well as his claim that Jesus and the community have revolted against the world are incompatible with the action of Jesus of not taking the disciples out of the world (17:15), but rather sending them into the world (17:18). Furthermore, the strict separation and ideology of revolt run counter to the Gospel's continued invitation for human persons to believe in Jesus and consequently, have eternal life (20:31). While Neyrey has insightfully pointed out the connection between John's christology and cosmology, we deem that an analysis that is not limited to 6:62−63 and 8:23−24 will yield deeper insights into the relationship between these two important Johannine themes.

2.2.3 N. Petersen and Johannine Special Language

Like Neyrey, N. Petersen also subscribes to a two-level reading of the Gospel in his analysis of John's language. He contends that the language of John reflects two different levels of usage by different groups of people. According to Petersen, except for Jesus, everyone else in the Johannine narratives, including the narrator, use everyday language.[146] However, despite the latter's use of everyday language, he and Jesus also use what Petersen calls a "special" language that utilizes the grammar and vocabulary of the everyday language and despite the everyday-ness of the "special" language, its specialized use gives rise to misunderstandings and confusions.[147]

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[145] Neyrey, *An Ideology of Revolt*, 4–5.

[146] Norman R. Petersen, *The Gospel of John and the Sociology of Light: Language and Characterization in the Fourth Gospel* (Valley Forge, PA: Trinity Press International, 1993), 1.

[147] Ibid. Petersen contends that while the readers understand what is being said, they do not understand what is being meant by the words because they do not know what is being referred to by them (ibid., 1, 10).

For Petersen, John's specialized use of everyday language can be seen in his creation of synonyms out of non-synonymous words and his "use of semantic opposites and grammatical negations" to express contrasts.[148] By creating synonyms out of words that are not synonymous in ordinary language, Petersen warns that John presents a problem for the readers who would find it almost impossible to identify the referents for these words, consequently resulting in problems of understanding them.[149] He maintains that the readers can only identify (albeit in a limited way) the referents for these words if they recognize "the differences between what he [John] says and what the users of the everyday language are saying when they use the same terms."[150] Petersen further notes that the Gospel not only shows contrast through a grammatical negation of a positive term or expression but also through the use of the adversative "but" after a negative statement in order to express a positive statement (cf. 1:3, 5, 8).[151] Petersen further conjectures that the Johannine preference for the heavenly over the earthly and the teaching that one can only have eternal life by hating one's life in this world (12:25) is a "language inversion," another kind of John's specialized use of language.[152] In language inversion, what has been valued positively is now viewed negatively, and vice versa, either by the dominant or by the marginalized group.

The problem of not understanding Jesus' words was not only experienced by characters in the Gospel like Nicodemus and the "Jews." In fact, Jesus' own disciples also did not always understand his words. Petersen suggests that the special language which later on became a community language (hence, already comprehensible to the community) was a post-resurrection creation within a context of synagogue expulsion and persecution.[153] Petersen maintains that the different social groups in John's narrative world correspond to a particular language use.[154] In other words, language use was an indicator for a particular character's belongingness to a particular social group. Thus, when John uses contrastive language (e.g., receive/not receive, believe/not believe), this signals two contrastive groups, i.e., those who received Jesus and those who did not.[155]

[148] Ibid., 3.

[149] Ibid.

[150] Ibid., 3–4, 22.

[151] Ibid., 20–21.

[152] Ibid., 86. Petersen explains that the special language inversion can also be seen in the values that are attributed to the two opposing groups in the story of the healing of the man born blind, i.e., between those who claim to be the disciples of Moses, the dominant group that has the power to reject, and the disciples of Jesus, the rejected powerless group (ibid., 83–86). Petersen suggests that in this story, the language of the former has a positive value while that of the latter has a negative value (ibid., 87). However, by inverting the terms of the conflict (i.e., no longer is illness seen to be a result of sin and inversion of the everyday values of life and death, love and hate), John also inverted the values that were upheld by the followers of Jesus so that in their eyes, these are now valued positively, in contrast to the negative valuation of it by the dominant group (ibid.). Consequently, the values of the disciples of Moses which in the latter's eyes are positive are now valued negatively by the Johannine group (ibid., 88).

[153] Ibid., 138, n. 9.

[154] Ibid., 2.

[155] Ibid., 18–19.

What was the dynamics behind the transformation of the everyday language into a special language? As we have alluded to above, Petersen conjectures that a social context of persecution provides the backdrop for the development of the special language: "The single most important factor in John's social context is that his people have been rejected by a society which they belonged to."[156]

As portrayed in the Gospel, Petersen sees an asymmetrical power relationship between a dominant group that has the power to reject and a powerless minority group that is rejected and pushed to the margins of the society.[157] In a position akin to Martyn's, he believes that John narrates stories of rejection and persecution that Jesus encountered during his time and which are mirrored in the experiences of his followers during their time.[158] According to Petersen, the specialized use of language is the community's response to experiences of marginalization.[159] Their experiences resulted in the loss of their identity so that as a defensive reaction and at the same time to create a new identity, the group developed a special language.[160]

Like Neyrey, Petersen explains John's specialization of language using the insights of sociolinguistics as advanced by Halliday. As a group that are separated from and that see itself to be separate from the mainstream society, Petersen surmises that John's group can be considered an *anti-society*.[161] Because of their specialized use of the mainstream society's everyday language, their special language (e.g., language inversion, the creation of synonyms out of non-synonymous terms, etc.) can be considered an *anti-language*. Intertwined with its identity-marking function, Petersen reckons that John uses *anti-language* to present an *anti-structural* stance.[162] By *anti-structural*, Petersen is referring to John's presentation of an idea that runs counter to an idea in the existing social structure. For instance, he interprets the "not of this world" phrase in Jesus' response to Pilate in 18:36 ("My kingdom is not from this world") to be an oppositional statement which presents the difference between Jesus' kingdom with the political referent for "kingdom" as it would have been understood by Pilate.[163] Through an *anti-language* which is *anti-structural*, according to Petersen, John presents an inversion of the commonly held religious ideas of the followers of Moses—the opponents of the believers of the Johannine Jesus.[164]

[156] Ibid., 80. Petersen cautiously points out that his interpretation of the social situation behind the Gospel is based on the literary representation of the evangelist which does not necessarily imply an accurate representation of historical facts (ibid., 153, n. 2).

[157] Ibid., 80–81. Petersen portrays this as a social conflict where "emotions run high" (ibid.).

[158] Ibid., 82, 85.

[159] Ibid., 81.

[160] Ibid.

[161] Ibid., 89.

[162] Ibid., 90.

[163] Ibid., 89.

[164] Ibid., 96–109.

Petersen presents another trajectory in the interpretation of Johannine language using the insights of sociology. Indeed, it cannot be denied that the Gospel presents ideas that run counter to the existing social structure and norms of the time. However, these ideas can also be explained without recourse to positing a community experience of conflict which consequently resulted in the conscious creation of an anti-language. R. Bieringer presents a more cogent explanation of Jesus' words in 18:36. In his analysis of 18:36 in relation to the kingship of Jesus, Bieringer maintains that the statement of Jesus to Pilate in 18:36 (ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου) can be explained against a first-century nationalistic-political backdrop vis-a-vis the people's messianic expectations.[165] Against this political and religious background, Bieringer's close reading of 18:36–37 led him to posit the presence of an elaborate dialogue between Jesus and Pilate which is socio-political in nature.[166] Bieringer concludes that when Jesus said ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, he neither agreed nor denied the accusation that he was a nationalistic-political Messiah-King.[167] He surmises that in the conversation of Jesus with Pilate, Jesus did not do away with the political dimension of kingship, but rather fused it with the religious dimension of his life and mission.[168] In doing so, Jesus presented a critique and a christologically-shaped understanding of the political notion of kingship.[169] Bieringer's interpretation took the utterance in 18:36 as Jesus' words and not of the community and explained it in its socio-political and literary contexts.

In his analysis of the '"anti-Jewish" language of John, J. Dunn cites that John was written at a time when there was considerable factionalism within Judaism and its various groups (e.g. the Pharisees, the Sadducees, the Essenes, the Zealots, and other figures and their followers who protest against Roman rule), the post-Temple destruction, and the question of where divine revelation could now be found. [170] Moreover, Dunn maintains that John's language of polemic and denunciation finds echoes in the language of

[165] Reimund Bieringer, "'My Kingship Is Not of This World' (John 18,36): The Kingship of Jesus and Politics," in *The Myriad Christ: Plurality and the Quest for Unity in Contemporary Christology*, ed. Jacques Haers and Terrence Merrigan, BETL 152 (Leuven, Paris, and Sterling, VA: Leuven University Press and Peeters, 2000), 159.

[166] Ibid., 160–61, 166–74.

[167] Ibid., 175.

[168] Ibid.

[169] Ibid.

[170] J. D. G. Dunn, "The Embarrassment of History: Reflections on the 'Problem of 'Anti-Judaism' in the Fourth Gospel," in *Anti-Judaism and the Fourth Gospel*, ed. Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville (Louisville, KY: Westminster John Knox Press, 2001), 49–53. Cf. C. K. Barrett, "John and Judaism," in *Anti-Judaism and the Fourth Gospel*, ed. Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville (Louisville, KY: Westminster John Knox Press, 2001), 238.

factional polemic within Second Temple Judaism and early Christianity.[171] These socio-historical factors do not negate that the Johannine Jesus believers could have encountered conflict situations. However, given this background, with the lexical resources that were available to John, and the explicitly-stated purpose for the writing of the Gospel (20:31), Bieringer's analysis and Dunn's proposal, among others, point to the availability of other significant paradigms for the interpretation of the Johannine narratives without necessarily appealing to a supposed community history of conflict. Since John is a proclamation about Jesus, the interpretation of its narratives necessitates a perspective that takes the Gospel to be the evangelist's proclamation of the life and mission of Jesus, first and foremost. It is from this perspective that we shall explore John's conception of the κόσμος amid acknowledgment of the many influences behind it.

2.2.4 J. NEYREY AND THE SOCIOLOGY OF SECRECY

After his *Ideology of Revolt*, Neyrey continued to use the insights of sociology and cultural anthropology to understand Johannine language, but this time utilizing the social-scientific model of secrecy or information control.[172] In particular, Neyrey cites the ideas of S. Tefft[173] and K. Bolle[174] on the phenomenon of secrecy in religions. [175] For Neyrey, John's unique language shows a pattern of revelation and concealment through "information control" or secrecy.[176] Jesus is "the agent of information control and secrecy."[177] Neyrey describes "information control" as the process whereby "secrets, information, and revelations are shared with some but not with others"[178] and, hence,

[171] Dunn, "The Embarrassment of History," 58. According to Dunn, the arguments and conflict narratives in the Gospels "can be seen as similar to and even consistent with the kind and range of arguments and conflicts which characterized so much of the Judaism of Jesus' time" (ibid., 50-51).

[172] Jerome H. Neyrey, "Secrecy, Deception, and Revelation: Information Control in the Fourth Gospel," in *The Gospel of John in Cultural and Rhetorical Perspective* (Grand Rapids, MI and Cambridge: Eerdmans, 2009). See also his "The Sociology of Secrecy and the Fourth Gospel," in *"What Is John?" Vol. II: Literary and Social Readings of the Fourth Gospel*, ed. Fernando F. Segovia, SBLSymS 7 (Atlanta, GA: Scholars Press, 1998), 79–109.

[173] Stanton K. Tefft, *Secrecy: A Cross-Cultural Perspective* (New York: Human Sciences Press, 1980).

[174] Kees W. Bolle, "Secrecy in Religions," in *Secrecy in Religions*, ed. Kees W. Bolle, SHR 49 (Leiden: Brill, 1987), 1–24.

[175] Jerome H. Neyrey, *The Gospel of John*, NCBC (Cambridge: Cambridge University Press, 2007), 9.

[176] Ibid.

[177] Neyrey, "Secrecy, Deception, and Revelation," 252.

[178] Neyrey, *John*, 9.

distinguishing those who are privy to the information, i.e., the insiders who are "in the know,"[179] from the outsiders who are "not in the know."[180]

Neyrey points out that in Johannine epistemology, the outsiders (the crowds) are those who belong to the earth and, consequently, know only earthly things.[181] Apparently, their earthly origin allows them to see only the literal dimension of things so that when Jesus speaks to them they could not understand him.[182] Neyrey also identifies as "not in the know" those who love darkness rather than light (3:19) and those who are kept in the dark (12:40).[183] He concludes: "Jesus, then, maintains a strategy of selective disclosure and concealment"[184] and that Jesus has no intention to reveal some things to some people (i.e., to the outsiders).[185] Furthermore, he argues that when Jesus uses words with more than one meaning, it is with the intention of revealing information to some while at the same time concealing it from others.[186] In other words, there is a deliberate intent on the part of the Johannine Jesus to withhold information.

Neyrey further argues that Jesus also controls information with the use of an *anti-language*,[187] another strategy of concealing information.[188] The phenomenon of *anti-language* was first described by M. A. K. Halliday who defines *anti-language* to be the language that is generated by an *anti-society*.[189] By *anti-society*, he refers to "a society that is set up within another society as a conscious alternative to it" as a form of resistance

[179] Neyrey, "Secrecy, Deception, and Revelation," 271, identifies different degrees of knowledge even among the insiders. According to him, this difference functions as a self-identification boundary among the members, classifying their roles and statuses within the group, marking distinctions among them, while at the same time protecting the community's secrets (ibid., 281). Neyrey maintains that the different ways in which information is accessed by the members of the community reflect a kind of internal social dynamics which "invites a fresh consideration of the internal tensions and conflict in the sectarian group known as the Johannine circle" (ibid.). Unfortunately, Neyrey does not go into further detailed exploration of this proposition.

[180] Neyrey, "Secrecy, Deception, and Revelation," 271.

[181] Neyrey, *John*, 12.

[182] Ibid.

[183] Neyrey, "Secrecy, Deception, and Revelation," 272.

[184] Neyrey, *John*, 12.

[185] Ibid., 14.

[186] Ibid., 13.

[187] Neyrey is following the lead of Malina and Rohrbaugh, *John*, 4–11, who explore John's language from the perspective an *anti-society* group whose language is called *anti-language*. Malina and Rohrbaugh applied the insights on *anti-language* as proposed by M. A. K. Halliday, "Anti-Languages," *Am Anthropol* 78, no. 3 (1976): 570–84, in their analysis of the Johannine language.

[188] Neyrey, *John*, 11. The other language patterns of concealment which he identified are: (1) questions which are not answered; (2) double-meaning words; (3) statement-misunderstanding-clarification pattern; (4) irony; and (5) with regard to Johannine epistemology (ibid.). In "Secrecy, Deception, and Revelation," 260–63, Neyrey adds the following ways of keeping secrets or concealing knowledge: lying, deception, ambiguity, evasion, riddles and parables, hiding, and knowing in a glass darkly.

[189] Halliday, "Anti-Languages," 570.

to the existing society.[190] Following Halliday, Neyrey identifies the following characteristics of *anti-language* to be present in John: (1) the use of relexicalization[191]; (2) the utilization of "new oppositional terminology" which distinguishes in-group from out-group; and (3) an emphasis on interpersonal relationships.[192] As to the oppositional terminology, he names the following binary pairs in John: light vs. darkness, above vs. below, life vs. death, and truth vs. lie.[193]

According to Neyrey, through the strategy of *anti-language*, groups that are estranged from or in conflict with the larger society are able to conceal information from outsiders (*extra-group secrecy*), while at the same time disclosing information to insiders.[194] Neyrey reckons that what is concealed pertains to issues which are central to the group's conflict with the society around them.[195] Thus, the *extra-group secrecy* can be considered as the Johannine community's defensive mechanism in order to avoid persecution or destruction from the larger community.[196] Neyrey maintains that

> "Johannine anti-language intends *not* to communicate but to hide and disguise its contents. It is not intended to be decoded or to reveal but rather to conceal and create distance."[197]

If we follow Neyrey's argumentation, it would seem that the evangelist's presentation of Jesus as a concealer of information is at the service of the community's desire to conceal information from the larger community and consequently, set itself apart from it. From this perspective, *anti-language* becomes not only a security measure but also a boundary-marking strategy. The group consciously made a choice to distance itself from others through the use of *anti-language*. Neyrey's analysis points to a unidirectional movement in the development of the group's *anti-language*. However, the process that is involved is somehow dialectical.[198] In other words, just as the group's estrangement from the larger community led them to develop an *anti-language*, their *anti-language* further separates them from the larger society. If the community's language is reflective of its

[190] Ibid., 570. Halliday opines that the resistance passive could take the form of "passive symbiosis or of active hostility and even destruction" (ibid.).

[191] Halliday defines "relexicalization" to be a language use where new words are used in place of old ones based on the principle: same grammar, different vocabulary (ibid., 571). However, the different vocabulary is only for some areas of the language which are of central importance to the *anti-society* group and which they consciously aim to set off from the established society (ibid.). Aside from "relexicalization," the anti-society group can use many words to refer to the same thing—a phenomenon which Halliday calls "overlexicalization" and which may be done for the sake of humour or for secrecy (ibid).

[192] Neyrey, *John*, 14.

[193] Ibid.

[194] Ibid., 13–14. According to sociologists, extra-group secrecy can be used either for aggression or for defense (Neyrey, "Secrecy, Deception, and Revelation," 257).

[195] Neyrey, *John*, 14.

[196] Neyrey, "Secrecy, Deception, and Revelation," 257, 281.

[197] Neyrey, *John*, 14.

[198] Cf. Meeks, "Man from Heaven," 71.

experience and response to that experience, how do we reconcile Jesus' commissioning of the disciples εἰς τὸν κόσμον (17:18) with an apparent attempt of the community of believers to distance themselves from others? Do all forms of conflict necessarily lead to the development of *anti-language*? These are a few issues that perhaps need to be addressed in order to further understand the dynamics of the Johannine *anti-language*, if we want to attribute the binary language of "above" and "below" or "not of this world" and "of this world" to a conflict experience.

Arguing against the idea of Neyrey on secrecy and information control in the Gospel, I. Dunderberg's comparison of John's enigmatic language with Hermetic texts (i.e., the Hermetic tractate *On Being Born Again*, CH XIII and the *Mithras Liturgy*) reveals that a tradition of levels of secrecy in instructing initiates was practiced at the time when John was written.[199] Dunderberg argues that in John, information control is exercised not only against outsiders and insiders but also to the readers of the Gospel itself.[200] Hence, despite many re-readings of the text, the reader would not be able to fully unravel the meaning of the text because "the gospel does not give away all its secrets even to a sympathetic and persistent reader."[201]

Thus, *contra* Neyrey and Meeks, Dunderberg does not agree that the secrecy or information control in John is an in-group language that is intended to create the boundary between insiders and outsiders.[202] He opines that Jesus himself determines to whom he will reveal information and, therefore, Jesus creates the boundaries on who belongs to which side.[203] In this way, Jesus, and not the community, exercises secrecy or information control. John presents Jesus as the only one who knows everything, but who does not reveal all information to all (2:23–25).[204] However, Dunderberg maintains that the Gospel contains hints that Jesus' followers, those who are born of the Spirit, could also avail of this knowledge.[205] Although not clearly stated in the Gospel, Dunderberg maintains that the idea that "Christians can achieve a level of insight where they no longer need to be taught by anyone" is present in the epistles (cf. 1Jo 2:20, 27).[206] From this, Dunderberg concludes that John presents a kind of Johannine initiation where the initiates undergo different stages of instruction so that what many scholars consider as *aporiae* in the

[199] Ismo Dunderberg, "Secrecy in the Gospel of John," in Mystery and Secrecy in the Nag Hammadi Collection and Other Ancient Literature: Ideas and Practices, Studies for Einar Thomassen at Sixty, ed. Christian H. Bull, Liv Ingeborg Lied, and John Douglas Turner, NHMS 76 (Leiden and Boston, MA: Brill, 2012), 229–37.

[200] Ibid., 228–29.

[201] Ibid., 223.

[202] Ibid., 239–40.

[203] Ibid., 240. See also Petersen, *The Gospel of John and the Sociology of Light,* 4, who contends that Jesus himself creates the "social and linguistic division" because of his demand that people believe in him.

[204] Dunderberg, "Secrecy," 240.

[205] Dunderberg points out that the Gospel does allow for progression in one's understanding, i.e., a movement "from ignorance to insight" in one's understanding of the identity of Jesus (ibid., 240).

[206] Ibid., 241.

Gospel are not "traces left behind by a clumsy redactor but […] pedagogical devices creating demand for additional instruction offered by Johannine teachers."[207]

Both Neyrey and Dunderberg attribute John's elusive language to a phenomenon of information concealment or secrecy, although they vary on the details of the *how* and the *why* of this phenomenon. While Neyrey attributes what he considers as John's language of concealment to a community, Dunderberg names Jesus as the "controller" of information. Arguing against sociological approaches that focus on the supposed community behind the Gospels, R. Burridge suggests that the genre of the Gospels (which is different from the Pauline epistles) needs to be taken into consideration in the interpretative process.[208] According to Burridge, the Gospels are a kind of ancient biography, the ancient *bioi*, and as such, they are stories about a person, Jesus of Nazareth—not of a community: "The historical, literary, and biographical methods combine to show us that the Gospels are nothing less than Christology in narrative form […]."[209]

Following Burridge's argument, if the Gospel is the story about Jesus and 20:30−31 is explicit that the signs that Jesus did have been written so that people may believe in him and have eternal life, does it not follow that what had been written is meant to be proclaimed and understood, and hence, not intended to be a secret? Moreover, if there are some things that are difficult to understand in this proclamation, is Burridge not correct to explain this based on the subject himself (Jesus) "who is hard to understand and tough to follow"?[210] Could it not be that the ambiguities in John might have been a reflection of the struggle of the evangelist to come to terms with the person of Jesus?[211] It would seem that by focusing the investigation on the history of the community, the two sociological paradigms which Neyrey used to analyze the language of the Gospel do not do justice to the Gospel itself and have relegated the story of Jesus to the margins.

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[207] Ibid., 241–42.

[208] Richard A. Burridge, "About People, by People, for People: Gospel Genre and Audiences," in *The Gospel for All Christians: Rethinking the Gospel Audiences* (Edinburgh: T & T Clark, 1998), 113–20. On the significance of genre in the analysis of the meaning of a written text, see Cotterell and Turner, *Linguistics & Biblical Interpretation*, 97–100.

[209] Ibid., 124. It is not our current interest to discuss the position of Burridge that the Gospels were written for a wider audience, and not for particular sectarian communities; Other scholars who argue that the Gospels are of the type of ancient Greco-Roman biographies are David E. Aune, *The New Testament in Its Literary Environment* (Philadelphia, PA: Westminster, 1987); and Charles H. Talbert, *What Is a Gospel? The Genre of the Canonical Gospels* (Macon, GA: Mercer University Press, 1977). In the same work, Talbert provides a concise summary of the arguments of those who are against the proposal that the Gospels are similar to ancient biographies (ibid., 2–7).

[210] Burridge, "About People, by People, for People: Gospel Genre and Audiences," 125.

[211] Burridge suggests that by reading John as *bios*, the reader can perceive how the author or evangelist understands the subject, Jesus (ibid., 127).

SUMMARY AND CONCLUSION

In this chapter, we discussed how the two-level drama theory which has been systematically presented by Martyn and Brown has influenced the interpretation of John's binary language like "this world" and "not of this world" and "above" and "below." The studies of Meeks, Neyrey, and Petersen that utilize insights from sociology and anthropology are grounded upon the theory that the Gospel of John presents the story of the Johannine community, and not just of Jesus. For the above-mentioned scholars, John's unique language could be explained by looking at the social situation of the community from where the Gospel originated. In their analysis, the situational context of a community that was entrenched in an intense conflict, among its own members as well as with those who are outside of it, gave rise to a specialized form of language that not only defined the Johannine group (the insiders) in relation to other groups (the outsiders), but also defined their christological understanding and their participation in Christ's own story.

Two interrelated issues need to be addressed here. The first is the question of the existence of a Johannine community where this language is seen to have evolved from and, the second is the experience of conflict within the community itself and also with those who are outside it. As we have earlier mentioned the historical foundations for both issues have been a red herring in Johannine scholarship. Without independent sources, neither the existence of a Johannine community nor the theory of the expulsion from the synagogue can be considered "historical" facts. To build one's study on two interrelated theories raises questions on the results of such a study. In his survey and evaluation of the Johannine community debate for the past fifty years, beginning with the work of Martyn, W. Cirafesi concludes that

> "[T]he majority of approaches […] have been more prescriptive and model-driven rather than descriptive and data-driven…. [T]he tendency has been for scholars to develop historical or sociological constructs with the goal of fitting the text of John within the particular construct. This tendency has at times led to conclusions that are based very little on quantifiable evidence within the Gospel itself."[212]

With comments like the quote above, the interpreters are reminded to be aware of their ideological prejudices and presuppositions which would impact their analysis. Like Marrow and Meeks, generally, scholars who interpret John's binary language to be reflective of a community experience of conflict base their argument on texts which have been taken not just from the Gospel of John, but from the entire Johannine corpus. In

[212] Wally V. Cirafesi, "The Johannine Community Hypothesis (1968–Present): Past and Present Approaches and a New Way Forward," *CBR* 12, no. 2 (2014): 189. For a discussion on the problems and benefits of the application of sociological insights to biblical studies, see Philip Richter, "Social-Scientific Criticism of the New Testament: An Appraisal and Extended Example," in *Approaches to New Testament Study*, ed. Stanley E. Porter and David Tombs, JSNTSup 120 (Sheffield: Sheffield Academic Press, 1995), 268–74.

support of their argument on community conflict, they cite texts from the Epistles of John (cf. 1Jo 2:19; 3Jo 9). But what if we allow the Gospel of John to speak for itself and read it synchronically and intratextually? How will this impact our interpretation? The Gospel is primarily a proclamation of Jesus and not of a putative community. As such, we propose that any interpretation of its language ought to begin with how this language fits in with the evangelist's proclamation of Jesus and the Gospel's overtly-expressed purpose in 20:31.

This does not mean, however, that the evangelist is free from the influences of his socio-cultural context. What we are pointing out is the weakness of the intertextual interpretation of John's binary language concerning the κόσμος, among other lexemes, which some scholars posit to be a result of a community conflict which ultimately led the latter to create a language which only "the insiders" could understand. It is difficult to accept a theory which is built upon another theory, i.e., the theory of an insider language which is based on a theory of conflict experience which is based on a theory of the existence of an isolated Johannine community that attempts to define its identity. This line of interpretation works from the premise that the Gospel was written to address only the specific needs of the community (cf. Meeks). However, it is difficult to reconcile this position with 17:18 and Jesus' desire for ὁ κόσμος to believe (cf. 17:21, 23) and consequently have eternal life (cf. 17:3). Be that as it may, we acknowledge without any doubt the contribution of social-scientific criticism to the exegetical enterprise. Without discounting that the evangelist could be situated in an environment where conflict existed, in this work, we shall limit our interpretation of the evangelist's construal of κόσμος based on the lexical markers which we find in the Gospel text itself. While we are primarily using selects notions from CG, we shall complement our interpretation with insights from NT Greek Grammars and concepts from the OT concepts following the consensus that John was heir to the OT.

Thus, we shall primarily interpret John's assertions concerning ὁ κόσμος by asking how this lexeme is conceptualized by the evangelist in relation to the person of Jesus. In light of the focus of this thesis, there is a need to particularly analyze texts where Jesus and ὁ κόσμος are part of the participants in a clause. With the different nuances in which John uses κόσμος, the interpreter is challenged to ask the "what" and the "why." What is the referent for John's use of κόσμος in a particular usage? Why did the evangelist use κόσμος the way he did? Why did he not use any other lexeme? In other words, what function does the speaker conceptualize κόσμος to play in a given utterance which is reflected in the manner in which this lexeme is used? To answer these questions, there is a need to identify the referent or referents of κόσμος in a particular utterance. Considering the different meanings of κόσμος which dictionaries have identified for John's use of this word, the interpreter has to be alert in seeing how this term is construed by the evangelist in relation to other lexical participants in a clause within a given context.

PART TWO: METHODOLOGICAL CONSIDERATIONS AND INTRODUCTION TO JOHN'S USE OF ΚΟΣΜΟΣ

Part Two provides an introduction to the exegetical analysis that will be conducted. It is composed of Chapters 3 and 4. Chapter 3 introduces the method Cognitive Grammar (CG) and its basic tenets on construal and conceptual archetypes which make it a viable complementary approach to the analysis of John's use of κόσμος. The chapter will explain the linguistic presuppositions of the method which is followed by a presentation of select CG insights, particularly the four elements of construal, i.e., specificity, focusing, prominence, and perspective, and how these concepts will be applied to the analysis of κόσμος. Chapter 4 is composed of two parts. The first part presents an overview of the occurrences of κόσμος in John based on its syntactical functions as the subject and the object in a clause and the verbs which are collocated with it. The presentation also includes κόσμος as it occurs in different prepositional constructions. A tabulated summary of the occurrences is provided in Appendix 1. The second part of Chapter 4 is an exegetical analysis of each of the four occurrences of κόσμος in the Prologue. The decision to include the analysis in the introductory section is based on the scholarly consensus that the Prologue contains themes which are further elaborated in the Gospel narratives. As such, one of the functions of the Prologue is to serve as an introduction to the Gospel. In line with this presupposition, it can be inferred that whatever the results of our analyses of the four occurrences of κόσμος in the Prologue might be, these would already provide a glimpse into how the evangelist construes κόσμος and how this construal is presented in the other occurrences of κόσμος in the Gospel narratives.

CHAPTER 3

CONCEPTUAL AND METHODOLOGICAL CONSIDERATIONS

The notion of meaning is no simple matter. This is confirmed not only by the many debates and researches about it from various disciplines[1] but also in the multiplicity of proposed theories and approaches to the understanding of meaning.[2] In Chapter 1, we discussed the different ways that dictionaries and Johannine scholars categorize and describe the meanings of κόσμος in John. We have seen the categorization of the meanings of κόσμος into positive, neutral, and negative—categories which to our view do not fully capture the sense of κόσμος and which reflect an analysis that is primarily based on the interpreter's value judgment. We also presented specific studies on κόσμος which made use of grammatical-philological, narrative-critical, and ideological approaches. Whilst we recognize the important contributions of these methods to the understanding of κόσμος, we deem the need for a complementary method which will provide us with the necessary tools for an in-depth analysis of κόσμος as this lexeme is conceptualized by the author in its relation to the Johannine Jesus.

In other words, there is a need for a method which will help us to analyze how the author, i.e., the evangelist, construes κόσμος as reflected in its grammatical coding (i.e., as the subject, object, or part of a prepositional construction) and what these grammatical forms contribute to the meaning of the word. In this regard, we consider the insights of Cognitive Grammar (CG), particularly that of construal, as proposed by R. Langacker to

[1] We shall not discuss the various theories of meaning that have been proposed by linguists, philosophers, psychologists, sociologists, or anthropologists. Among the more well-known philosophical theories of meaning, Lyons, *Linguistic Semantics*, 40, cites the following: (1) the referential or denotational theory, (2) the ideational or mentalistic theory, (3) the behaviorist theory, (4) the meaning-is-use theory, (5) the verificationist theory, and (6) the truth-conditional theory. For a good overview of the different dimensions that are involved in understanding meaning, as well as the various contentions concerning the notion of meaning, see Lawrence Smith, "Historical and Philosophical Foundations of the Problem of Meaning," in *Problem of Meaning: Behavioral and Cognitive Perspectives*, ed. Charlotte Mandell and Allyssa McCabe, Advances in Psychology 122 (Amsterdam: Elsevier, 1997), 15–79.

[2] For a systematic chronological presentation of the major trends in lexical semantics (from the mid-nineteenth century up to the present), along with an analysis of their theoretical and methodological relationships, see Dirk Geeraerts, *Theories of Lexical Semantics* (Oxford: Oxford University Press, 2010).

be most useful.[3] In this chapter, we shall first introduce CG and its view of language.[4] Second, we shall discuss the notions of conceptual archetypes and construal which will be used in our work. Finally, we shall explain how these concepts are going to be applied in our analysis.

3.1 WHAT IS COGNITIVE GRAMMAR?

Cognitive Grammar falls under the domain of Cognitive Linguistics (CL) which in turn falls under the larger domain of functionally-oriented linguistic traditions.[5] In CG, meaning is conceptualization (not concepts) and the conceptualization happens through cognitive processing.[6] Langacker interprets conceptualization broadly to include "any facet of mental experience" which subsumes the following elements: (1) both established as well as new concepts; (2) not only "intellectual" notions, but also sensory, motor, and emotive experience; (3) an apprehension or knowledge of the context (physical, linguistic, social, and cultural); and (4) conceptions which present themselves during the processing time.[7]

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[3] According to Ralph Krüger, The Interface between Scientific and Technical Translation Studies and Cognitive Linguistics: With Particular Emphasis on Explicitation and Implicitation as Indicators of Translational Text-Context Interaction (Berlin: Frank & Timme, 2015), 115, CG is "arguably the most comprehensible and most influential cognitive linguistic theory to date." In the same vein, van Wolde, "Cognitive Grammar at Work in Sodom and Gomorrah," 193, calls CG as "one of the most comprehensive and most fully articulated approaches in cognitive linguistics."

[4] For a succinct discussion of the important tenets of Cognitive Grammar, see Pierre Van Hecke, *From Linguistics to Hermeneutics: A Functional and Cognitive Approach to Job 12-14*, SSN 55 (Leiden: Brill, 2011), 265–272.

[5] Ronald W. Langacker, "Cognitive Grammar," in *The Oxford Handbook of Cognitive Linguistics*, ed. Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 422. Cognitive Grammar is basically functionalist and cognitive in orientation. In order to have a background on the role of cognition and functionalism in the development of the principles underlying CG, the descriptions of J. Nuyts concerning these two may be helpful. According to Jan Nuyts, "Cognitive Linguistics and Functional Linguistics," in *The Oxford Handbook of Cognitive Linguistics*, ed. Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 548, the idea of functionalism in language research begins from the assumption that "linguistic structure cannot be analyzed independently of the uses to which it is put […]" and these uses are captured under the umbrella term "communication". Communication encompasses the various aspects of language use which include not only semantics and the transmission of information, but also the interactions and the interpersonal relationships that are involved in the actual communication process (ibid.). As for a cognition-orientated language research, Nuyts posits that this is based on a research goal of "discovering the organization and operational principles of the systems that are 'implemented' […] in the human brain and are responsible for producing and interpreting linguistic behaviour" (ibid., 549).

[6] Ronald W. Langacker, "Cognitive Grammar: Introduction to *Concept*, *Image*, *and Symbol*," in *Cognitive Linguistics: Basic Readings*, ed. Dirk Geeraerts (Berlin and New York: Mouton de Gruyter, 2006), 30. This is a reprint of Chapter 1 of Ronald W. Langacker, *Concept, Image, and Symbol: The Cognitive Basis of Grammar*, CLR 1 (Berlin and New York: Mouton de Gruyter, 1990) with some minor changes.

[7] Ronald W. Langacker, *Cognitive Grammar: A Basic Introduction* (Oxford: Oxford University Press, 2008), 30.

The inadequacies which Langacker finds in the fundamental assumptions of contemporary linguistic theories led to the development of CG.[8] To present what is novel in CG, we have tabulated what Langacker considers to be the three generally accepted views in linguistic theory and beside it, we have placed the counter-proposals of CG.[9] These propositions will be further elaborated in the course of our presentation.

Widely Accepted Fundamental Views of Contemporary Linguistic Theories based on the Assessment of Langacker	Propositions of Cognitive Grammar
1. "[L]anguage is a self-contained system amenable to algorithmic characterization, with sufficient autonomy, to be studied in essential isolation from broader cognitive concerns […]."[10]	1. Language is part of human cognition and as such, it cannot be described in isolation from the other dimensions of cognitive processing.[11]
2. "[G]rammar (syntax in particular) is an independent aspect of linguistic structure distinct from both lexicon and semantics […]."[12]	2. Although the linguistic elements lexicon, morphology, and syntax maybe arbitrarily divided as separate units, they are viewed as forming a continuum of symbolic structures and, therefore, a conceptual unity is said to exist among them.[13]
3. "[I]f meaning falls within the purview of linguistic analysis, it is properly described by some type of formal logic based on truth conditions."[14]	3. It is inadequate to describe meaning based on truth conditions alone for the following two reasons: (i) the knowledge systems that are at the backdrop of semantic structures are open-ended, and hence, they cannot be reduced to truth conditions, and (ii) semantic structures not

[8] Cognitive Grammar was originally called Space Grammar (see Ronald W. Langacker, "Space Grammar, Analysability, and the English Passive," *Language* 58, no. 1, 1982:22−80). Although the method has been refined and further elaborated since it was first introduced, Langacker maintains that its basic notions remain intact (Langacker, "Cognitive Grammar," 2007:421). For an updated and concise, but comprehensive introduction to CG, see Ronald W. Langacker, *Essentials of Cognitive Grammar* (New York: Oxford University Press, 2013).

[9] See Langacker, "Introduction to *Concept*, *Image*, *and Symbol*," 29.

[10] Ibid., 29.

[11] Ibid.

[12] Ibid.

[13] Ibid. See also Ronald W. Langacker, "Deixis and Subjectivity," in *Grounding: The Epistemic Footing of Deixis and Reference*, ed. Frank Brisard, CLR 21 (Berlin and New York: Mouton de Gruyter, 2002), 1.

[14] Langacker, "Introduction to *Concept*, *Image*, *and Symbol*," 29.

	only reveal the content, but also how they are structured and construed in a particular usage.[15]

We have intentionally juxtaposed what Langacker considers to be the inadequacies of the assumptions of contemporary linguistic theories and the propositions of CG in order for us to see Langacker's attempt at developing an approach which will address these perceived deficiencies. The table shows the importance that CG places on human cognition in meaning-making. Against those who claim that a conceptual view of meaning is isolated from the world or from other minds. Langacker explains that conceptualization is rooted in physical reality even if it is a mental phenomenon because cognition resides in the human brain which is an integral part of the human person and this human person interacts with other cognitive beings in the physical world.[16] Admittedly, Langacker recognizes that an analysis of the conceptualization process is both challenging and elusive. However, he argues that various tools have been offered by cognitive semantics. To counter those who contend that CG is non-empirical and unscientific, he reasons that these tools allow for precise and explicit descriptions of the important facets of conceptual structures.[17]

By emphasizing cognition, it follows that knowing or understanding a linguistic expression necessitates knowledge of how that expression was conceptualized by the language user. The one who uses the language is the one who is engaged in the act of conceptualization. Therefore, with regard to the question of where meaning is to be found, the answer of CG (and CL) is that "meanings are in the minds of the speakers who produce and understand the expression."[18] The use of the plural "speakers" is significant since a linguistic entity can only become a symbolic or meaningful linguistic unit when it attains a conventional status in a speech community. While he is cognizant of the fact that a person's understanding of the meaning of a linguistic entity is a result of her interaction with other speakers within a socio-cultural and physical context, Langacker asserts that "an expression's meaning is first and foremost its meaning **for** a single (representative) speaker."[19]

One of the unique claims of CG is its contention that "all constructs validly posited for grammatical description (e.g., 'noun', 'verb', preposition', or 'subject', etc.) must in some way be meaningful."[20] That these seemingly abstract grammatical structures are

[15] Ibid.

[16] Langacker, *Cognitive Grammar: A Basic Introduction*, 4; also pp. 28−29, 500.

[17] Ibid., 4. Langacker also argues that the descriptions which are based on linguistic evidence may be subjected to empirical investigation (ibid.).

[18] Ibid., 27.

[19] Ibid., 30. Emphasis original.

[20] Ibid., 5.

symbolic is explained in how the word *noun* instantiates the abstract notion 'thing'.[21] In other words, when we hear the word *noun* mentioned, we immediately conceive of a 'thing'. In the same manner, when one thinks of the notion *verb*, the abstract notion 'process' is instantiated.[22] With these two components, the grammatical descriptions *noun* or *verb*, and others like it, are therefore considered by CG to be symbolic, and meaningful in some way.[23] The claim that grammar is symbolic is particularly crucial when we consider the occurrences of κόσμος in prepositional constructions.

For instance, against those who consider the preposition *of* to be a "meaningless syntactic element,"[24] Langacker argues that *of* is meaningful because it profiles a relationship between two entities.[25] He cites the example *the lid of the jar* where *of* indicates the relationship of *lid* as a subpart of *jar*.[26] If we apply this insight to what Jesus says in 8:23: "[…] you are of this world, I am not of this world," we can see that the first clause asserts the relationship between the clause participants *you* and *this world*, while the second clause negates any relationship between *I* and *this world*. The relationship between the participants in these clauses is indicated by the preposition *of*. Hence, the preposition may be considered as possessing a semantic content. By claiming that grammatical constructs like nouns, verbs, prepositions, etc. are meaningful, CG runs counter to the traditional view which considers these constructs to be ineligible for semantic characterization.[27]

3.2 Cognitive Grammar and its View of the Grammar of a Language

Cognitive Grammar views meaning to be a product of an active process of conceptualization.[28] This implies that for CG, language is dynamic—not static. Cognitive

[21] Dirk Geeraerts, "Introduction: A Rough Guide to Cognitive Linguistics," in *Cognitive Linguistics: Basic Readings*, ed. Dirk Geeraerts (Berlin and New York: Mouton de Gruyter, 2006), 6.

[22] Ibid.

[23] Langacker, *Cognitive Grammar: A Basic Introduction*, 5.

[24] Langacker cites the following authors as espousing this view: Richard Hudson, *Word Grammar* (Oxford: Blackwell, 1984), 136, 143, 147; Noam Chomsky, "Remarks on Nominalization," in *Readings in English Transformational Grammar*, ed. Roderick A. Jacobs and Peter S. Rosenbaum (Waltham, MA: Ginn, 1970), 202, 211; and Robert Lees, *The Grammar of English Nominalizations*, (Publication 12) (Bloomington, IN: Indiana University Research Center in Anthropology, Folklore, and Linguistics, 1960), 65–70, 104–5.

[25] Ronald W. Langacker, *Grammar and Conceptualization*, CLR 14 (Berlin: Mouton de Gruyter, 1999), 74.

[26] Ibid., 74.

[27] Langacker, *Cognitive Grammar: A Basic Introduction*, 5. Langacker finds support for this contention from psycholinguistics in the works of Margaret Kimberly Kellogg, "Conceptual Mechanisms Underlying Noun and Verb Categorization: Evidence from Paraphasia," in *Proceedings of the Annual Meeting of the Berkeley Linguistics Society*, vol. 20 (Berkeley, CA: Berkeley Linguistics Society, 1994), 300–309; and Dedre Gentner, "Some Interesting Differences between Verbs and Nouns," *Cognition and Brain Theory* 4 (1981): 161–78. See Langacker, *Cognitive Grammar: A Basic Introduction*, 95, 2.

[28] Ibid., 30. Although we are citing various works of Langacker in this exposition, we are mainly using Langacker, *Cognitive Grammar: A Basic Introduction* for the explication of the method and his two-volume

Grammar further claims that not only the lexicon, but also the grammar of a language is inherently symbolic.[29] Cognitive Grammar defines the grammar of a language as a "structured inventory of conventional linguistic units."[30] Three terms are important in this definition: (1) structured inventory, (2) conventional, and (3) linguistic unit. Langacker uses the term "inventory" to signify that linguistic units are not autonomous, i.e., that they are not responsible for constructing expressions, but rather, they are "merely resources" which the speaker makes use of in order to construct well-formed expressions.[31] In other words, the speaker, not the grammar, is responsible for creating novel expressions out of the linguistic units.[32] The inventory is described as "structured" because these linguistic units relate to one another in different ways, with some units functioning as components of others, instead of being discrete or separate.[33] An example of this relationship is the combination of linguistic units to form higher-level units.

The "conventionality" of a particular linguistic unit implies that it is accepted and shared by a substantial number of persons, i.e., a speech community.[34] Furthermore, it is important that these persons recognize that they share such a linguistic structure.[35] Thus, even if we said earlier that meanings reside in the mind of the individual speaker, these meanings are shared by other individuals. There are different degrees of conventionality depending on the extent to which a particular linguistic unit is shared.[36] It could be shared by the whole speech community or by a substantial subgroup (e.g., an occupational subgroup), or even by only a handful of persons.[37] Aside from the degree to which a linguistic unit is being shared by a speech community, Langacker asserts the importance of the speaker's knowledge of the sociolinguistic status of linguistic units as part of that word's conventionality.[38] For instance, he cites that when a speaker uses the English "sir" to address someone, the hearer who knows the sociolinguistic status of this word would understand the relative social status of the speaker in relation to the addressee.[39] This example shows that the sociological status of the linguistic unit "sir" is part of its linguistic value.[40]

Foundations of Cognitive Grammar: Theoretical Prerequisites, 2 vols. (Stanford, CA: Stanford University Press, 1987). According to Langacker, the two volumes contain "the most comprehensive statement of the theory (Langacker, *Cognitive Grammar: A Basic Introduction*, vii).

[29] Ibid., 5.

[30] Langacker, "Cognitive Grammar," 424.

[31] Ibid.

[32] Langacker, *Foundations*, 1987, vol. 1, 65.

[33] Langacker, "Cognitive Grammar," 424; see also Langacker, *Foundations*, 1987, vol. 1, 73.

[34] Langacker, "Cognitive Grammar," 425.

[35] Langacker, *Foundations*, 1987, vol. 1, 62.

[36] Ibid.

[37] Ibid.

[38] Ibid.

[39] Ibid.

[40] Cf. ibid., 63.

With regard to the term "linguistic unit." Langacker defines it as "a structure that a speaker has mastered quite thoroughly, to the extent that she can employ it in a largely automatic fashion, without having to focus her attention specifically on its individual parts or its arrangement" and thus, the speaker can easily manipulate it.[41] In this sense, the unit is a "pre-packaged" resource that is waiting to be used by the speaker.[42] Langacker maintains that the degree of automaticity in the use of the linguistic unit depends on the level of entrenchment of the structure in the speaker's cognitive organization which in turn depends on the level of use of that particular linguistic structure.[43] In other words, longer periods of use (e.g., through repetitions and rehearsals) would result in mastery and, therefore, a high level of entrenchment and the structure becomes an established unit.[44] However, extended periods of non-use would mean a low-level of entrenchment.[45]

3.3 CONCEPTUAL ARCHETYPES

Cognitive Grammar does not have a homogenous view of all languages. It recognizes that languages differ in how they are coded and structured in a clause.[46] It is precisely because of these acknowledged differences that Langacker appeals to the notion of conceptual archetypes which he posits to be inherent in every human experience, and hence, may be considered to be universal or widely shared.[47] These archetypes lie at the background of the different concepts pertaining to construal. The conceptual archetypes provide the "skeletal organization" upon which more complex structures, like the clause, are formed.[48] Since human persons use the clause as a vehicle to talk about the world and their experiences, one needs to be aware of the conceptual archetype (or archetypes) that underlies the conceptualization of the clause in order to understand it.[49]

One such archetype, according to Langacker, is the conceptualization of a scene as being organized into a global setting.[50] This involves participants (i.e., people and physical objects) that interact with each other in a particular location.[51] Langacker points out that not all aspects of an event or experience can be seen at one time. This leads him to posit another archetype—the stage model.[52] Normally, a maximal field of view is

[41] Ibid., 57. This is what psychologists would call the occurrence of a "habit" or "automatization" (ibid.).

[42] Ibid.

[43] Ibid., 59.

[44] Ibid.

[45] Ibid. See also Langacker, *Cognitive Grammar: A Basic Introduction*, 16.

[46] CG upholds that the clause is "the basic vehicle for talking about the world and relating occurrences to our own circumstances" (ibid., 354).

[47] Ibid., 33. For CG, the fundamental aspects of human experience are represented by conceptual archetypes (ibid., 355).

[48] Ibid., 32.

[49] Ibid., 354.

[50] Ibid., 355.

[51] Ibid.

[52] Ibid., 356.

available to the viewer.[53] However, since humans are not able to see everything at the same time, viewing the world in a meaningful manner necessitates the directing and focusing of one's attention.[54] Just like viewing a scene, in the stage model the viewer is conceptualized as directing and focusing her attention on a particular aspect (e.g., a participant or an event) of the scene.[55]

When the participants in a scene interact and impact one another, another archetype is reflected in the interaction—the billiard-ball model. Just like the balls on a billiard table, Langacker opines that the objects or participants move through space and time and impact each other through forceful contact, with some objects supplying the energy and others merely transmitting or absorbing it.[56] The transmission of energy in the forceful interaction of the objects that is conceptualized in the billiard-ball model points to another archetype which Langacker calls "the action chain" which can either involve one,[57] two,[58] or more participants.[59] Furthermore, Langacker adduces that the participants in the scene have various archetypal roles, i.e., Agent, Patient, Instrument, Experiencer, Mover, and Zero which he calls Semantic Roles (SRs). He maintains that "[s]emantic roles are inherent in the very structure of the conceived occurrence, where each nominal referent participates in certain manner."[60] Because of the importance of these roles for our exegetical analysis, we shall tabulate the descriptions which have been proffered by Langacker.

Archetypal Roles	Descriptions
Agent	"A person who volitionally initiates physical activity resulting, through physical contact, in the transfer of energy to an external object."[61]
Patient	"[…] an inanimate object that absorbs the energy transmitted via externally initiated physical contact and thereby undergoes an internal change of state."[62]

[53] Ibid.

[54] Ibid.

[55] Ibid.

[56] Ibid., 355.

[57] Langacker calls this a "degenerate action chain" because the participant who is the source of the energy is also the locus of its manifestation (ibid., 356).

[58] Composed of only one link, Langacker calls this a minimal action chain which is linguistically important (ibid., 356).

[59] Ibid., 356.

[60] Ibid., 365.

[61] Ronald W. Langacker, *Foundations of Cognitive Grammar: Descriptive Application*, vol. 2 (Stanford, CA: Stanford University Press, 1991), 285.

[62] Ibid. Although he describes a Patient to be a non-human entity, he nonetheless uses it to refer to human objects (cf. ibid., 357, n. 5). Hence, in this work, we shall designate as Patient any object, whether animate or inanimate, that undergoes change as a result of the action of an Agent.

Instrument	Typically, it is an inanimate object which the agent uses to affect another entity (i.e., the Patient).[63] Because the source of energy is the Agent, the Instrument is considered to be an intermediary in the transfer of energy from the Agent to the Patient.[64]
Experiencer	Typically a human person who is engaged in either of the following mental experiences: intellectual, perceptual, or emotive.[65]
Mover	"An entity that undergoes a change of location."[66]
Zero	"[…] participants whose role is conceptually minimal or nondistinctive."[67]

The six items in the table are semantic roles which are typically mapped onto grammatical roles, particularly that of the subject and object.[68] For instance, in the utterance *An athlete kicked the ball,* the subject *athlete* has the SR of Agent while the object *ball* is the Patient. As conceptual archetypes, Langacker contends that these roles are not linguistic constructs.[69] Rather, he considers them to be "pre-linguistic conceptions [which are] grounded in everyday experience."[70] Knowledge of the SRs is important in the interpretation of the interaction between the grammatical subject and object of an utterance. For our purposes, the analysis of the SR of κόσμος is important in identifying its referent and the implications of the use of κόσμος in the narrative. Thus far, we have briefly presented the various conceptual archetypes which Langacker considers as representing fundamental aspects of human experience. Our presentation has revealed the interrelations among these archetypes. By combining the different archetypes, Langacker arrived at a complex conceptualization model which he considers to be a convenient point of departure for explicating a clause structure. He calls it "the canonical event model."[71] This model is the conceptual archetype that is instantiated in transitive clauses where we

[63] Langacker, *Cognitive Grammar: A Basic Introduction*, 356.

[64] Ibid.

[65] Ibid., 356. Meanwhile, an Experiencer is a human participant that could function as the grammatical subject in a clause, and not as Agent. In the example, "Jesus weeps," Jesus is the grammatical subject of the clause who has the SR of Experiencer—not Agent. Langacker maintains that the experiencer role archetype is "the prototype for both indirect objects and dative case" (ibid., 392).

[66] Langacker, *Foundations*, vol. 2, 285. In this description, it is unclear whether the mover is a person or a thing. However, in *Cognitive Grammar: A Basic Introduction*, 356, Langacker states that a mover "can equally well be inanimate" thereby implying that it can also be animate.

[67] Ibid.

[68] Ibid., 355.

[69] Langacker, *Foundations*, vol. 2, 284–85.

[70] Ibid.

[71] Langacker, *Cognitive Grammar: A Basic Introduction*, 357.

have the grammatical subject acting on a grammatical object.[72] Langacker illustrates the model as follows:

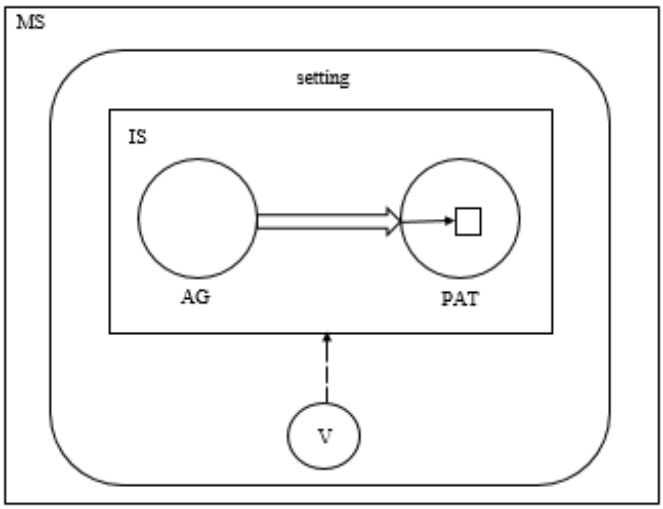

Figure 1. The Canonical Event Model[73]

The figure shows how the different archetypes combine and interconnect. The outermost component is the maximal scope (MS) of the visual field of the viewer. From this, the viewer (V) who is offstage focuses her attention on a specific event which occurs in a particular global setting. The focused aspect of the scene is the immediate scope (IS) or the onstage region. In the scene, we have the Agent (AG) that acts on a Patient (PAT) and this action results in a change in the state of the Patient.[74] The double arrow represents the transmission of energy while the single arrow represents the process and the resultant change that occurs to the PAT because of the transfer of energy from the AG. The small square indicates the change. In this Agent-Patient interaction, the Agent is the trajector (tr) while the Patient is the landmark (lm).[75]

3.4 CONSTRUAL

Langacker defines construal as "the relationship between a speaker (or hearer) and a situation that she conceptualizes and portrays."[76] The speaker (or the hearer) is the one who construes the situation, hence, she is also the viewer. Langacker has rightly asserted that the human person has the capacity to construe a particular expression in different ways. The speaker's choice of lexemes, as well as her choice of structuring the words in

[72] Ibid., 358.

[73] Ibid., 357.

[74] Ibid. However, Langacker notes the possibility of other representations, depending on the vantage point of the viewer and other factors (ibid., n. 4).

[75] See Figure 11.2 (ibid., 357). In the figure, the viewer (V) in the canonical event model is coded as ground (G) (ibid.).

[76] Langacker, *Foundations*, vol. 1, 487–88.

a clause, reflects how she construes the experience that she is communicating.[77] Even if some expressions would describe the same objective situation or have similar conceptual content, Langacker explains that the way the expressions are construed by the viewer will reflect semantic differences.[78] It is precisely because of this difference that Langacker considers meaning to be "critically dependent on construal."[79] This we shall later illustrate through the example of *above* and *below*. Langacker likens the symbolic structure to a scene and the way the scene is interpreted or construed "depends on how closely we examine it, what we choose to look at, which elements we pay most attention to, and where we view it from."[80] These four dimensions of viewing a scene correspond respectively to the four aspects of construal, namely: specificity, focusing, prominence, and perspective.

3.4.1 SPECIFICITY

The notion of Specificity is demonstrated by a speaker who wants to be more precise in her message by either using a more specific lexeme or adding more details to the lexeme.[81] The first instance is demonstrated in hierarchies, such as that of *animal* > *canine* > *domestic dog* > *poodle* > *teacup poodle*.[82] In this example, the more general *animal* is narrowed down to the more specific *teacup poodle*. Meanwhile, the addition of more lexemes can also provide more specifications or elaboration. Nonetheless, this process is subject to grammatical constraints. To demonstrate the process, we shall use *pencil* as an example:

(a) *pencil* ⟶ *red pencil* ⟶ *unsharpened red pencil*

The example shows how the entity *pencil* is elaborated through the use of two adjectives: the adjective *unsharpened* in reference to its condition and *red* in reference to its color. *Unsharpened* and *red* come from two different domains that are part of the conceptual structure of *pencil*, i.e., the domains of condition and color. The collocation of these linguistic units to elaborate *pencil* is a result of the speaker's awareness of a schema in the use of adjectives with a noun which follows the structure [ADJECTIVE$_{condition}$ – ADJECTIVE$_{color}$ – Noun][83] and also of the appropriate lexical

[77] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 55.

[78] Ronald W. Langacker, "Deixis and Subjectivity," in *Grounding: The Epistemic Footing of Deixis and Reference*, ed. Frank Brisard, CLR 21 (Berlin and New York: Mouton de Gruyter, 2002), 3. This is a slightly revised and updated version of Ronald W. Langacker, "Deixis and Subjectivity," in *New Horizons in Functional Linguistics*, ed. S. K. Verma and V. Prakasam (Hyderabad, India: Booklinks, 1993), 43–58.

[79] Langacker, "Deixis and Subjectivity," 2002, 3.

[80] Langacker, *Cognitive Grammar: A Basic Introduction*, 55.

[81] Ibid., 55-56.

[82] Ibid., 56.

[83] The use of brackets indicates the unit status of the schema. A schema attains a unit status when it is mastered by the language user (cf. Langacker, *Foundations*, vol. 1, 57). In the example, the language user

items that can be used syntagmatically with *pencil*. The example illustrates how the addition of details based on a learned and conventional schema refines an entity. The speaker may want to add more details to extend the description of the *pencil* (i.e., *a long unsharpened old red China-made pencil).* However, the presence of a conventional schema serves as a constraint to the speaker so that she could only elaborate and be specific to the extent that it is allowed, notwithstanding her capacity to exercise some form of creativity.[84] Langacker maintains that schemas (which are derived from more specific structures) "provide the basis for assessing linguistic well-formedness [and an] expression is judged well-formed to the extent that it bears relationships of elaboration (rather than extension) to the schemas invoked to categorize it."[85]

3.4.2 FOCUSING

The second facet of construal is Focusing. Cognitive Grammar views the meaning of a word to have encyclopedic dimensions.[86] Not all of these meanings are invoked when a word is used in a particular utterance. This entails the organization of a person's multi-faceted knowledge of a linguistic expression into different cognitive domains which are categorized into various levels of centrality, i.e., the most central domain is that which is primarily invoked by a lexical item, while the other domains remain peripheral.[87] For instance, the central domain of the lexical item *school* would be "a teaching and learning institution." However, if *school* occurs in an utterance like (b) the domain that is invoked is "the people who compose the institution," i.e., the staff and the students.

(b) *The whole school gathered in the auditorium*.

In this usage event,[88] what is foregrounded (i.e., the domain that has a high level of activation) is the domain that pertains to the people who compose the institution while the central domain of school as a teaching and learning institution is backgrounded. This shows that domains can have varying levels of activation (Focusing) depending on the usage event.[89] The selection of which particular domain of a lexical item a speaker wants to foreground (and which ones to background) demonstrates a selection process which is

is aware that when she uses more than one adjective to describe an entity, the adjective pertaining to color is placed closer to the noun than the adjective that pertains to condition.

[84] Langacker, *Cognitive Grammar: A Basic Introduction*, 56.

[85] Ibid., 57.

[86] Langacker, *Foundations*, vol. 1, 63.

[87] Ibid.

[88] In this work, we are using "usage event" in the narrower sense to refer to the clause which is the object of our analysis. For Langacker, a usage event could either be words, clauses, or sentences, depending on one's analytical purpose (Langacker, *Cognitive Grammar: A Basic Introduction*, 457). What is important for us is the recognition that a clause, i.e., a usage event, contains both phonological expression and conceptualization (ibid., 457−58). The content of the conceptualization includes not only the explicitly mentioned, but also the content that is inferred and invoked by the text (ibid., 458).

[89] Ibid., 57.

a reflection of the communicative purpose of the speaker.[90] The example above pertains to the foregrounding of a particular domain of a word's encyclopaedic meaning. Foregrounding and backgrounding also occurs in a longer stretch of discourse. Langacker provides various ways of how a speaker does this in her discourse. We shall discuss those which are relevant for our current work.

First, Langacker maintains that the static descriptions of the characters and the situation in a story serve as background for the foregrounding of the storyline.[91] It is precisely because of the presence of these backgrounded elements that the storyline is able to come out.[92] This interplay shows the importance of the backgrounded elements in order for one element to emerge and be foregrounded. Second, while under regular circumstances the main clause in an utterance is structurally foregrounded, it could be backgrounded through the addition of some elements, as in example (c)(i) where we have *I think*.[93] However, Langacker clarifies that there are two ways for the main clause to stay foregrounded and that is through the addition of more details for descriptive purposes, as in (c)(ii), and through the attribution of the utterance to someone else, such as in (c)(iii).[94]

(c) (i) *You are the prophet from Israel, I think.*[95]
(ii) *I am certainly convinced that you are the prophet from Israel.*
(iii) *The people say that you are the prophet from Israel.*

Based on Langacker's contention, the addition of *I think* to the main clause (c)(i) has the effect of weakening (i.e., backgrounding) what would otherwise have been a foregrounded clause.[96] Meanwhile, the addition of *I am certainly convinced* in (c)(ii) and the attribution of the utterance to *the people* in (c)(iii) retain the foreground position of the main clause while at the same time further highlighting its semantic content.[97] Langacker explains that a progression occurs in the unfolding of a discourse so that the construction and the interpretation of a current utterance are based on what has been narrated before.[98] Thus, when a new character or a new proposition is introduced, the point of difference that this new entity signals is the focus of the discourse.[99] If we go back to the three utterances in example (c) above, we can discern at least two primary characters: a speaker (A) and an addressee (B) who is perceived by A to be a prophet

[90] Ibid.
[91] Ibid., 58.
[92] Ibid.
[93] Ibid., 59.
[94] Ibid.
[95] In his example, Langacker uses a smaller print for *I think* to represent its communicative backgrounding effect (ibid., 62).
[96] Cf. ibid., 59.
[97] Langacker, *Foundations*, vol. 1, 59.
[98] Langacker, *Cognitive Grammar: A Basic Introduction*, 59. One manifestation of this is the use of pronouns to refer to persons whose identities have already been made known earlier in the discourse (ibid.).
[99] Ibid., 60.

from Israel. The utterance reveals the underlying proposition that *someone is a prophet from Israel.* This proposition is known to both A and B.[100] Suppose the conversation in (c) were to unfold as in (d).

(d) A: Are you the prophet from Israel?
B: No, I am not. John is.

The question of A has two implications, i.e., B could either be the prophet or not. The negation of B (*No, I am not*) directly cancels out the first while at the same time pointing out that someone else is. The negative response of B to the question of A and the provision of a new character's name *John* drastically shift the focus of the discourse from B to the newly-introduced character *John.* Hence, as the discourse progresses, its focus is now *John*—not B who was foregrounded in (c)(ii) and (c)(iii).[101] The way the event and the participants in the event are construed by the speaker is reflected in the backgrounding and foregrounding of the elements.

3.4.3 PROMINENCE

The notion of Prominence[102] is not unrelated to focusing. Although he presents focusing and prominence as separate aspects of construal, Langacker considers focusing to be within the scope of prominence precisely because "anything selected is rendered prominent relative to what is unselected, and a foreground is salient relative to its background."[103] There are two constructs that Langacker considers to be important in analyzing prominence: profiling and trajector/landmark alignment.

3.4.3.1 Profiling

Earlier we mentioned CG's contention regarding the encyclopedic meaning of a word. These meanings are categorized in various conceptual domains. In a particular usage event, a word activates or puts into the person's "viewing frame" a particular domain which is called its base (its immediate scope or its scope of predication).[104] Because of a word's encyclopedic meaning, not all of its meanings can be focused at the same time. We have already alluded to this phenomenon during our discussion on conceptual archetypes in 3.3. This means that the predication that is included in the viewing frame would only constitute a limited portion of the word's vast semantic

[100] Langacker calls the cognitive space containing the information that is shared by both speaker and hearer as the Current Discourse Space (CDS) (ibid., 59). The CDS is the reason why the discourse occurs in the first place.

[101] Cf. ibid., 60.

[102] Langacker uses prominence and salience interchangeably (ibid., 66).

[103] Ibid.

[104] Ibid. While Langacker calls the word's immediate scope as its base, he also uses the term base in its broader sense which either pertains to all the domains that are subsumed by a particular lexeme or to the domains that are activated in a particular usage event (ibid.).

content. From the entire scene that enters the "viewing frame," there is a substructure that is the specific focus of attention—the profile.[105] Langacker explains that the profile of an expression is the referent of that expression.[106] In other words, the profile is what the expression "designates."[107] Noteworthy is the claim of Langacker that a thing or a relationship may be profiled by an expression and in some instances, the profiling of a thing may also include relationships: "Indeed, it is common for an expression to invoke a relationship for its essential conceptual content even though it profiles a thing."[108] This can be better illustrated through an example.

The lexeme *mother* profiles a particular female—its referent. Amid this referent, following Langacker's contention, the essential content (or conceptual base) of *mother* is the kinship relationship between a female and her child (or children), a relationship which is crucial for the characterization of *mother*.[109] Hence, the conceptualization of a mother's relationship with a child is inseparable from the word *mother*. The same can be said for the lexeme *creator* which profiles a being who creates. The conceptualization of *creator* is inseparable from its scope of predication (base) which includes the *act of creating* and the result of the act, i.e., the *creation* even though in a particular usage event the referent of the *creator* is the profiled meaning. Langacker concludes that "the profile is not defined as the most important or distinctive content, but rather as the entity an expression designates, i.e., its referent within the content evoked."[110] While the referent is important, the interpreter is alerted not to miss out on an essential aspect of the meaning of certain linguistic entities, i.e., the relationship that is a part of the lexeme's meaning.

While in the above example of *mother* what is profiled is a person and not the distinctive aspect of the relationship (although the profiling of *mother* incorporates a relationship aspect), Langacker cites the significance in instances where the relationship that is invoked is at the same time profiled.[111] He gives the example of *have a child*. The phrase *have a child* shares the same conceptual base (i.e., kinship relation) as that of the lexemes *child* and *parent*, and also with the phrase *have a parent*.[112] However, the construction *have a child* profiles the relationship of the reference individual (a parent) to a *child*. Without *have a*, only the lexeme *child* would be prominent with the relationship aspect lying in the background. Through the addition of *have a*, the unmentioned but implied character *parent* who is the reference individual (i.e., the one who has a child)

[105] Ibid. In relation to the "stage model" archetype, Langacker identifies the following dimensions to a scene: (1) the maximal field of view, (2) the onstage region, and (3) the focus of attention (ibid., 356). He equates these dimensions to an expression's (1) maximal scope, (2) immediate scope, and (3) profile, respectively (ibid.).

[106] Ibid., 67.

[107] Cf. Langacker, "Introduction to *Concept*, *Image*, *and Symbol*," 34.

[108] Langacker, *Cognitive Grammar: A Basic Introduction*, 67.

[109] Ibid.

[110] Ibid.

[111] Ibid., 68.

[112] Ibid.

and part of the conceptual base is incorporated in the profiled relationship. The example illustrates that different facets of a word's conceptual base can be profiled depending on the usage.[113]

3.4.3.2 Trajector/Landmark Alignment

A profiled relationship entails participants which vary in their degree of prominence.[114] The most prominent participant (hence, one which is the primary focus of the relationship) is that entity which is construed as "being located, evaluated, or described" and Langacker calls it the trajector (tr).[115] While the name trajector implies motion (and it usually does in relations which describe physical activity), the definition makes clear that a trajector is not limited to an entity that moves, but encompasses "static and dynamic relations" which could also be the center of evaluation or description in a given expression.[116]

Another participant in the relationship is the landmark (lm) and this too could be made prominent.[117] According to Langacker, the landmark provides "[a point] of

[113] The propensity of a particular element in a conceptual base (a viewing frame) to stand out (i.e., to be profiled) amid other elements has implications for the understanding of the phenomenon called metonymy. Langacker has rightly claimed that "metonymy is a shift in profile" (ibid., 69). An example will explain this better. The issue of whether the United Kingdom would vote to remain in the EU or not was followed closely by many residents of Europe. If we suppose that after the majority of the citizens of the United Kingdom voted to leave the European Union, I said to someone *Europe is in shock*, the hearer would understand that even if *Europe* primarily means a *continent that is composed of various countries encompassing a particular land area* (its prototypical or central meaning), what is profiled by *Europe* in the example is not the inanimate continent *Europe* but the human inhabitants of such a continent who are able to experience a human condition called "shock." Hence, the general referent of *Europe* in (e) are "the inhabitants of Europe" which are taken collectively. The scope of the conceptual base of the lexical unit *Europe* includes, among others, its inhabitants. The contiguity between the domains which pertain to the habitat (the continent) and the inhabitants makes the shift in profiling possible (ibid.). In this example, *Europe* which profiles the *inhabitants* may be considered a metonymic extension of *Europe* with its central meaning of *continent*. Hence, Langacker is right to conclude that we can only speak about metonymy "when an expression that ordinarily profiles one entity is used instead to profile another entity associated with it in some domain" (ibid.). The above example reveals two referents of *Europe.* The referent "continent" for *Europe* is already an established meaning, i.e., it is understood and used by the members of the speech community. In other words, it is a symbolic unit with a high level of entrenchment and conventionality. However, the same degree of entrenchment cannot be said for the second referent *inhabitants of Europe* who are commonly referred to as *Europeans*. If *inhabitants of Europe* becomes an entrenched and conventionalized semantic content of *Europe,* this will become another of the latter's established meanings (ibid., 70). Consequently, it can be said that *Europe* is polysemous, with one meaning pertaining to the continent and another to the inhabitants. This is the reason why Langacker considers metonymy to be "a regular source of polysemy" (ibid.).

[114] Ibid.

[115] Ibid. Langacker, *Foundations of Cognitive Grammar*, vol. 1, 231, considers the trajector/landmark notions to be one instantiation of the figure/ground relationship.

[116] Cf. ibid., 217.

[117] Langacker, *Cognitive Grammar: A Basic Introduction*, 70.

reference for locating the trajectory."[118] However, he maintains that its prominence vis-à-vis that of the trajector would only be secondary as it functions to provide a point of reference to locate or situate the trajector.[119] It can, therefore, be said that the trajector and the landmark are participants in an asymmetrical relationship. Langacker asserts that knowledge of the trajector and landmark distinction is important in gleaning the fine nuances in the semantic content of an utterance as can be seen when one uses *above* and *below* to explain the spatial location of two entities.[120] Suppose I were asked to describe the two entities *painting* and *bed* that are located in a room. The *painting* is suspended from the ceiling of the room and the *bed* is located just below it. These two entities and their situational relation are part of my viewing frame and I have two options to describe them.

(e) (i) The painting is above the bed.
(ii) The bed is below the painting.

In (e)(i), I described the *painting* in its vertical axis spatial relation to the *bed.* In (e)(ii), I described the *bed* in its vertical axis spatial relation to the *painting.* As Langacker pointed out, *above* and *below* are not synonymous but they have the same semantic content with respect to their capacity to point out a spatial location on the vertical axis.[121] Both descriptions of the scenario in (e)(i) and (e)(ii) are correct, but the semantic difference lies in the choice of the trajector—that which is located and consequently made prominent by the viewer. In (e)(i), I located the *painting* (tr) in relation to the *bed* (lm) and thus, the focus of the utterance is the *painting*. Hence, I construed it to be more prominent than the bed. However, the converse is true in (e)(ii). I located the *bed* (tr) in relation to the *painting* (lm). In this instance, the focus and the more prominent entity is the *bed.* Herein lies the significance of the trajector/landmark alignment. The speaker's choice of a trajector is dependent on how she construes the scene, i.e., in what she considers to be the most important entity among other entities in the viewing frame. The trajector and the landmark are defined based on their focal prominence.[122] In a profiled relationship, the trajector is the primary focal participant and is, therefore, prominent while the landmark is secondary.[123]

The above example shows the presence of both trajector and landmark in an utterance. However, Langacker cites many relational expressions where only a trajector—no landmark— is present. This normally occurs with verbs like *come* and *arrive* in which

[118] Langacker, *Foundations*, vol. 1, 217.
[119] Langacker, *Cognitive Grammar: A Basic Introduction*, 70. Cf. Langacker, Foundations, 1:217.
[120] Langacker, *Cognitive Grammar: A Basic Introduction*, 71.
[121] Ibid.
[122] Ibid., 72. The focal prominence of a nominal "resides in the directing of attention" (ibid., 365).
[123] Ibid., 365.

the mover (i.e., the entity that moves from one location to another)[124] is the primary and only focal participant in the scene, and consequently, it has the status of a trajector.[125] We earlier mentioned that the trajector/landmark alignment profiles a relationship. With verbs *come* and *arrive*, Langacker argues that the relationship that is profiled is the subject's spatial movement in successive locations.[126] Nonetheless, it is the trajector as a Mover that is prominent and not the movement along successive locations.[127] From our definition of trajector, it would be clear that a Mover is considered a trajector not because of its SR as a Mover, but because it is the entity that is located and described.[128]

With the above exposition, a question may be raised on the difference of the trajector and landmark constructs from the grammatical notions called subject and object. Langacker clarifies that "the subject and object relations are grammatical manifestations of trajector/landmark alignment […]."[129] He explains that the trajector is grammatically coded as the subject, while the landmark is coded as the object.[130] Meanwhile, the trajector and landmark constructs are useful to glean the relationships that are implicitly present in the internal structure of the linguistic expression, even in the absence of overtly expressed nominals[131] like the subject and the object.[132] For instance, the nominal *deceiver* or the clause *he is a deceiver*, even without an object, not only evokes the trajector, i.e., one who deceives, but also another entity, i.e., one who is deceived. From this, it can be inferred that the notions of trajector and landmark have a broader scope than the subject/object distinction.[133] This reveals that knowledge of the trajector and landmark concepts is significant in gleaning the subtle nuances in a lexeme that is used in the clause, even if it is neither coded as the grammatical subject or object.

What we have presented so far are the two notions of profiling and trajector/landmark alignment. These guide the analysis of utterances in order to determine which aspects are prominent or salient, and therefore, significant to the interpretative process. Nonetheless, Langacker has astutely asked the question: "If a certain element is

[124] The term mover pertains to a thematic role which is characterized by a change of location so that the entity occupies a series of locations through time (ibid., 370). This will be further discussed in the latter part of the chapter.

[125] Ibid., 71.

[126] Ibid., 72.

[127] Ibid.

[128] In the words of Langacker, "a trajector does not have to be a mover (nor is a mover necessarily a trajector)" (ibid., 72).

[129] Ibid., 365.

[130] Ibid.

[131] We are using the term "nominal" based on Langacker's definition, i.e., a nominal "profiles a grounded instance of a thing type" (ibid., 310).

[132] Langacker, "Introduction to Concept, Image, and Symbol," 38; Langacker, *Cognitive Grammar: A Basic Introduction*, 113.

[133] Langacker, "Introduction to *Concept*, *Image*, *and Symbol*," 38.

salient, as either a profile or a focal participant, where exactly does its salience lie?"[134] What makes a certain entity salient and others not? According to Langacker,

> "[h]ow prominent a particular entity is—whether it functions as profile, trajector, landmark, or none of the above—depends on the construal imposed by the linguistic elements employed, in accordance with their conventional semantic values."[135]

The preceding discussion has revealed that the prominence of a linguistic entity is dependent on how it is conceptualized by the author or speaker in relation to the other entities within its immediate scope.

3.4.4 PERSPECTIVE

The foregoing discussion centers on the various aspects of construal that emphasize the elements in the utterance which an interpreter needs to pay close attention, i.e., the profile, the trajector, the landmark, without negating the role of the base (the immediate scope) in the process of construal. The question of why one entity becomes prominent (or foregrounded) while others are not is related to the notion of Perspective. Langacker defines Perspective as "the viewing arrangement, the most obvious aspect of which is the vantage point assumed."[136] He further explicates that the viewing arrangement entails a relationship between the viewers (which encompasses the speaker and the hearer) and that which is viewed (i.e., the scene that is in the viewing frame).[137] For instance, the statements "Come in" and "Go in" indicate two different locations of the speaker. "Come in" means that the speaker is located in the place which she asks the addressee to enter. Meanwhile, "Go in" means that both the speaker and the addressee are outside the location which they want to enter. The vantage point from which a situation is observed does not only have a spatial dimension, but also a temporal one.[138] The default spatial vantage point is the actual location of the speaker and the hearer.[139] However, in instances when the speaker and the hearer are not in the same location, the default spatial vantage point would be that of the speaker, unless otherwise specified.[140] Meanwhile, the default temporal vantage point is the time of speaking, although there will be instances, according to Langacker, when lexical markers will define a temporal vantage point other than the time of speaking.[141]

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[134] Langacker, *Cognitive Grammar: A Basic Introduction*, 72.

[135] Ibid., 73.

[136] Ibid.

[137] Ibid.

[138] Langacker, "Cognitive Grammar," 436.

[139] Langacker, *Cognitive Grammar: A Basic Introduction*, 75.

[140] Ronald W. Langacker, *Grammar and Conceptualization*, CLR 14 (Berlin: Mouton de Gruyter, 1999), 5. However, Langacker asserts the possibility of adopting a fictive spatial vantage point in order to describe the situation from the perspective of an individual other than the speaker (Langacker, *Cognitive Grammar: A Basic Introduction*, 76).

[141] Ibid., 76–77.

Related to the idea of the vantage point of conceptualization are the interrelated notions of subjectivity and objectivity. Langacker explains this through a viewing experience wherein the viewer focuses all her attention on what is happening on the stage (e.g., to the ongoing action and to what the lead character is saying) and seemingly oblivious to what is happening around her.[142] In this scenario, the viewer is the subject[143] of perception who is not perceived (and hence, may be considered to be offstage and non-salient), while that which is viewed is the object of perception which is put onstage and, hence, salient.[144] In her exclusive role as the conceptualizer without self-awareness and who focuses only on apprehending that which is onstage, the subject is said to be construed with maximal subjectivity.[145] In its exclusive role as the conceptualized and focus of attention, the object[146] which is clearly delineated with respect to its surroundings is construed with maximal objectivity.[147] Knowing the difference between the construing subject and the construed object in the viewing arrangement is significant for the interpreter in order to know which element in an utterance is more salient. For Langacker, the focus of attention, i.e., the object that is construed, is more prominent than the construing subject.[148]

Langacker identifies the viewers as pertaining to both the speaker and the hearer of the utterance. They are, therefore, considered to be the subjects of conception and the primary and relevant conceptualizers of the meanings of linguistic expressions.[149] This means that the interpretation of the meaning of a linguistic entity has to take into consideration how it is conceived and apprehended by the speaker and the hearer in a particular usage event. When the speaker and the hearer are perceived in the role of being the primary conceptualizers of meaning, they are considered to be construed with maximal subjectivity.[150] However, Langacker remarks that the speaker or the hearer of an utterance can also become the focus of attention (for instance, when the first- and second-person pronouns *I/we* and *you* are used) and, hence, the speaker (*I* or *we*) or the hearer (*you*) becomes the object of conception which is put onstage and profiled.[151] In

[142] Ibid., 77.

[143] The use of the term "subject" in this instance pertains to the one who is viewing or construing the event. Hence, when it is a narrated event, the construing subject is the narrator. When it is a direct speech, the construing subject is the character to whom the speech is attributed. Hence, "the construing subject" is different from the "grammatical subject" of a clause (see ibid., 260).

[144] Ibid., 77; Langacker, "Deixis and Subjectivity," 2002, 16–17.

[145] Langacker, *Cognitive Grammar: A Basic Introduction*, 260.

[146] The term "object" is used to refer to the participant in the clause which is put onstage and becomes the focus of the attention of the construing subject (see Langacker, ibid., 260). Thus, the term "object" could refer to the grammatical subject or the grammatical object of the clause, among other participants in the usage event.

[147] Ibid., 260.

[148] Ibid., 77.

[149] Ibid., 77, 261.

[150] Ibid., 77.

[151] Ibid., 78.

this instance, they play the dual role of object and subject, with the former role being more pronounced.[152] Langacker argues that the instant a speaker who was initially offstage in her subjective role as conceptualizer puts herself onstage using the pronoun *I*, she has achieved "the highest degree of objectivity that the speaker can achieve in a linguistic predication: in addition to being the conceptualizer, [she] is also the primary object of conceptualization."[153] Because she is construed with a maximal degree of objectivity, profiled and explicitly mentioned, the speaker becomes more salient, in contrast to just being construed as the subject.[154]

Related to perspective is the notion of dynamicity. According to Langacker, dynamicity pertains to how the speaker's word order reflects the unfolding or the development of her conceptualization through time.[155] For Langacker, a difference in the order of words in two utterances reflects a semantic difference even though the same words are present in the utterances.[156] Hence, *The man asked the woman some water* is not the same as *The man asked some water from the woman*. Based on Langacker's proposal, the shift in the position of the phrases *from the woman* and *some water* indicates which phrase was first conceptualized and, hence, given attention first. Langacker would argue that the semantic contrast in these two statements "does not reside in the objective situation described but in how it is mentally accesse."[157] Having presented the various concepts regarding construal, the next question for us would be the applicability of these concepts to the analysis of biblical texts. It is to this question that we now turn our attention.

3.5 Application of the Method

As mentioned, John has 78 occurrences of κόσμος in different grammatical forms. Since meaning is informed by context, the exegetical analysis of select texts is done in relation to their larger and intermediate contexts. Hence, the analysis will begin with a presentation of the larger and the intermediate contexts of the particular clause where κόσμος occurs. This is followed by the appropriation of Langacker's insights on conceptual archetypes and construal in the analysis of the semantic role or roles (SR) of κόσμος and its referent(s). As the basic unit of discourse, we consider a clause to be a particular usage event with participants that are put onstage, i.e., the viewing frame, and interact with one another (cf. canonical event model).[158] The speaker in the clause (and

[152] If an entity plays the dual roles of subject and object, Langacker avers that the characterization of this entity needs to take into consideration the blend the of these two roles and perspectives (ibid., 262).

[153] Langacker, *Foundations*, 1987, 1:131.

[154] Langacker, Cognitive Grammar: A Basic Introduction, 78.

[155] Ibid., 79–85. In "Cognitive Grammar," 2007, 435, Langacker identified dynamicity as one of the aspects of construal.

[156] Langacker, "Cognitive Grammar," 2007, 437. See also *Cognitive Grammar: A Basic Introduction*, 31–32.

[157] Langacker, *Cognitive Grammar: A Basic Introduction*, 81.

[158] Cf. Langacker, *Grammar and Conceptualization*, 29.

also the hearer) is called the viewer, i.e., the one construing the scene. For instance, if the utterance is a direct speech of Jesus, then Jesus as the speaker is the primary viewer, the conceptualizing subject.

When Jesus as speaker includes himself in the utterance such as in the example "I am the bread of life" (6:35), Jesus is not only the conceptualizing subject but also the object of conceptualization. In this instance, Jesus attains maximal objectivity, and can be said to be construed with focal prominence. In this usage, Jesus is the trajector, the entity that is located and described. The scene does not have a landmark. Because Jesus does not affect another entity and neither is he affected, his SR is Zero. Nonetheless, we are cognizant that the narratives in John come to us through the hand of the evangelist. If there are direct addresses in the narratives, it cannot be ascertained that these words come from the mouth of the characters themselves or whether they are creations of the evangelist. We cannot verify whose words these are. What we have is the written text. The evangelist as the author made the choice with regard to the narratives that are contained in the Gospel, how to present these narratives, and which lexemes to use.[159] Therefore, the evangelist may be considered as the primary viewer, i.e., the main conceptualizer, even though he presents the words to be those of Jesus. In this sense, our analysis of the construal of κόσμος is primarily an analysis of how the evangelist construes ὁ κόσμος even though this construal is ascribed to Jesus.

With knowledge of the archetypal roles that are inherent in the participants of a clause and using the different elements of construal, we shall identify the degree of prominence of κόσμος in relation to the other elements with which it interacts in the clause. We shall look into the transition of clauses, how the transition focuses the attention of the hearer on a particular aspect of the narrative, and what this can contribute to our understanding of κόσμος.We shall also utilize insights from NT Greek grammars. Through the above processes along with a close reading of the intermediate and larger contexts of the clause where κόσμος occurs. We aim to glean the significance of κόσμος as it is used by the evangelist in his proclamation of the person of Jesus in a particular utterance in a particular narrative context. At the outset, we note the interrelations of the four elements of construal so that we can expect these elements to intersect during our analysis. The analysis will not only focus on the construal of κόσμος in relation to another participant in a particular clause, but also on how κόσμος is construed in relation to particular verbs. Langacker explains that a verb profiles a process, i.e., "a relationship scanned sequentially in its evolution through time."[160] The time dimension is the

[159] Cf. Brown, *An Introduction*, 79. R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia, PA: Fortress, 1983), 15–16, makes a distinction between the real (flesh and blood) author, the implied author (who can be inferred from the narratives, but who is not the real author), and the narrator (the "undramatized [character who] serves as the voice of the implied author"). In this work, we are using the terms "evangelist," "author," or "John" interchangeably to refer to the person who is responsible for the text as we have them today.

[160] Langacker, *Cognitive Grammar: A Basic Introduction*, 147.

underlying criterion for the two subclasses of verbs which he calls the perfectives and the imperfectives.[161]

He explains that in the perfective process which is temporally-bounded, the beginning and the end of the process are included in the conceptualization.[162] The verb presents the occurrence of a change, i.e., something is happening in the viewing frame.[163] Meanwhile, the imperfective process profiles a stable situation "that may extend indefinitely far beyond the scope of predication in either direction […]."[164] It can, therefore, be considered as having "no identifiable beginning or end."[165] In other words, the beginning and the end points of the imperfective process are not included within the scope of predication. Accordingly, Langacker maintains that the imperfectives are "plausibly interpreted as describing the perpetuation through time of a static configuration."[166] We note that even with his delineation of verbs into perfectives and imperfectives, Langacker expounds that in some case the same verb could instantiate either of the two processes, although the verb form would differ.[167] In these instances, not only the verb form but also the literary context is of paramount importance in determining which process is instantiated by the verb.

John uses κόσμος in four grammatical forms (nominative, accusative, dative, genitive). He uses it in prepositional constructions as well as a genitive modifier. In-depth analysis of all the 78 occurrences of κόσμος is beyond the scope of the current work. Hence, in this research, we shall select texts which provide a representation for each of

[161] Ibid., 147. Langacker uses the term "perfective" for active verbs and "imperfective" for stative verbs (ibid., n. 13). He identifies the following verbs as perfectives: *fall, jump, kick, bite, throw, break, ask, tell, persuade, learn, decide, cook, melt, evaporate, die, kill, create,* and *calculate* (ibid.). Meanwhile, he considers the following verbs to be imperfectives: *be, have, know, doubt, believe, suspect, like, love, detest, appreciate, hope, fear, resemble, contain, reside,* and *exist* (ibid.). The distinction between these two groups of verbs lies in how they are conceptualized with regard to a change (ibid.). The first group of verbs clearly present processes which indicate an observable change in the situation (ibid.). However, the imperfective group of verbs "profile stable situations of indefinite duration" wherein there is no change similar to what is profiled by the perfective verbs (ibid.). Because some verbs could function either as perfective or imperfective depending on its usage and other factors, Langacker clarifies that the categorization is not rigid (ibid., 148−49).

[162] Langacker, *Concept*, *Image*, *and Symbol*, 88. "Process" for Langacker "does not specify change; it requires only that a series of profiled relations be distributed through conceived time and scanned sequentially" (ibid.). See also Langacker, *Cognitive Grammar: A Basic Introduction*, 147. Further explication on the categorization of verbs as either perfective or imperfective is done in Chapter 4, section 4.2.3.4.

[163] Ibid.

[164] Langacker, *Concept, Image, and Symbol*, 88.

[165] Ronald Langacker, "Remarks on English Aspect," in *Tense-Aspect: Between Semantics & Pragmatics*, ed. Paul J. Hopper, TSL 1 (Amsterdam and Philadelphia, PA: John Benjamins, 1982), 270.

[166] Langacker, *Concept, Image, and Symbol*, 86.

[167] He gives the following examples: "An empty moat surrounds the old castle" where the verb "surrounds" instantiates the imperfective process of a stable non-changing condition (ibid., 86). With regard to the sentence "The soldiers are surrounding the old castle," there is a conceptualization of the movement of the soldiers around the castle (ibid.).

these grammatical forms and constructions. Considering that several texts could represent one form and construction, we shall choose particular texts based on our judgment of how these texts would be crucial for the interpretation of κόσμος in John in relation to the person of Jesus. Our judgment is grounded on the scholarly works that have been devoted to these texts. We are also taking into consideration the occurrences of κόσμος with μισέω and (οὐ) γινώσκω because of the dominant use of these verbs in relation to Jesus, i.e., six and five times, respectively.

Thus, we shall analyze the four occurrences of κόσμος in the Prologue (εἰς τὸν κόσμον in 1:9, ἐν τῷ κόσμῳ, and ὁ κόσμος^{2} in 1:10) because of the scholarly consensus that the Prologue introduces the themes in the Gospel. The analyses of all four occurrences could already provide a window into the other occurrences of κόσμος in the Gospel narratives. The grammatical form τὸν κόσμον in 3:16 will also be analyzed along εἰς τὸν κόσμον, τὸν κόσμον, and ὁ κόσμος in 3:17 and εἰς τὸν κόσμον in 3:19. We shall look into the use of ὁ κόσμος in 7:7 along with τῷ κόσμῳ in 7:4. While Jesus is the trajector which the fourth evangelist repeatedly describes as moving towards εἰς τὸν κόσμον, we have a reversal in 12:19, i.e., ὁ κόσμος goes after Jesus. Thus, we shall also explore this text.

While the Gospel presents κόσμος as hating Jesus and the disciples (cf. 7:7 and 15:19), in 16:33 the κόσμος is said to have been overcome by Jesus. We shall explore this text. Along with this, we shall explore the use of κόσμος as a genitive modifier in the expression ὁ ἄρχων τοῦ κόσμου τούτου (12:31; 14:30; 16:11). We shall attempt to identify its referent. Finally, John 17 contains eighteen occurrences of κόσμος in the following constructions: ὁ κόσμος^{4}, πρὸ τοῦ τὸν κόσμον εἶναι, περὶ τοῦ κόσμου, ἐν τῷ κόσμῳ^{3}, (οὐκ) ἐκ τοῦ κόσμου^{6}, εἰς τὸν κόσμον^{2}, and πρὸ καταβολῆς κόσμου. If D. A. Carson is correct to contend that Chapter 17 summarizes the main ideas of the evangelist (see our discussion in 5.2), the copious use of κόσμος in this chapter could not be without significance. Thus, we shall look into these occurrences, although the focus of our investigation is 17:25. Our analysis of the relationship between ὁ κόσμος and Jesus will also touch upon the relationship between ὁ κόσμος and the disciples (cf. 15:18). Through the analyses of these select texts using insights from CG in conjunction with the insights of Greek grammars and of the plausible OT background of these texts, we aim to arrive at a better understanding of John's construal of κόσμος and its significance for the Gospel's proclamation of Jesus.

SUMMARY AND CONCLUSION

In this chapter, we introduced Ronald Langacker's approach to linguistic analysis which he names Cognitive Grammar. We presented his contentions concerning the phenomenon of language and meaning production and apprehension vis-à-vis his critique of traditional linguistic approaches. For CG, meaning does not only reside in the well-entrenched and conventional semantic content of linguistic units but also in the conceptualization behind the construction of linguistic units, as they are formed and then

combined to form higher-level units and used in a clause. In the words of Langacker, "[a]n expression's meaning is not just the conceptual content it invokes—equally important is how that content is construed."[168] The way a speaker views a particular situation and expresses this through the choice of words and the structuring of these words reveals how she construes that situation. This implies that there is more than one way of construing a situation. Construal and its notions of specificity, focusing, prominence, and perspective provide the interpreter with tools that will aid in analyzing how the speaker construes a particular usage event, what aspect is focalized or made prominent, and what this choice implies.

Langacker recognizes that languages differ in the way they are coded. However, by appealing to the notion of conceptual archetypes, he was able to argue for the general, if not universal, application of his insights. According to Langacker, conceptual archetypes provide the skeletal framework in the formulation of complex structures like the clause. The archetypes include viewing a situation as a scene with participants in a specific location (cf. global setting). These participants could interact with one another (cf. billiard-ball model). Inherent in these participants are archetypal semantic roles such as Agent or Patient which are grammatically coded in nominative-accusative languages like Greek as the subject and the object, respectively. With knowledge of these conceptual archetypes, the interpreter is better able to understand the nuances of κόσμος as it is used in different grammatical forms and as it relates with other lexemes in a clause.

To reiterate, in order for the interpreter to understand the meaning or meanings of κόσμος and how it is used in a discourse, the interpreter needs to investigate how the speaker construes the word. In the search for its meaning or meanings, the interpreter is impelled to ask the question: How does the speaker conceptualize the lexeme? In other words, how is the lexeme construed in the clause? In order to understand the significance of κόσμος in John, an additional question would be: Why would the evangelist opt to construe κόσμος in this particular way? Langacker has rightly pointed out that the meaning of an utterance, or a focalized point of this utterance, depends on the interpreter's assiduous examination of the entity amid an awareness of what to look for, which elements to focus on, and from which vantage point to do the examination. Thus, with the help of select insights from CG in conjunction with grammatical-philological insights from traditional NT Greek grammar, we hope to glean the fine nuances in the meanings of κόσμος in John in select usage events.

[168] Ibid., 55.

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CHAPTER 4

AN OVERVIEW OF ΚΟΣΜΟΣ IN JOHN

In Chapters 1 and 2, we discussed the different meanings and interpretations of κόσμος in John that are provided by select dictionaries and Johannine scholars. Amid the plurivalence in the meaning of this lexeme in John, many scholars are of the opinion that κόσμος in this Gospel has a predominantly negative meaning. While many of those who subscribe to this position argue based on a contextual reading, there are those who attribute it to the putative Johannine community's experience of conflict. While we acknowledge the merits of the works of these scholars, we believe that a more thorough investigation of John's use of κόσμος using a different approach might yield more insights. Hence, in Chapter 3, we presented CG, specifically, its notion of construal, as a complementary approach which we shall use in the analysis of κόσμος. This chapter will begin to use the insights of CG to explore κόσμος.

The chapter will have two main parts. As an introductory part to the exploration, the first part will present an overview of the different occurrences of κόσμος in the Gospel based on their syntactical and grammatical functions in particular usage events. The second part will commence the exegetical analysis by looking into the four occurrences of κόσμος in the Prologue. Because we follow the scholarly position that the Prologue introduces themes which are further elaborated in the Gospel narratives, our exegetical analysis of the four occurrences of κόσμος in the Prologue are geared towards providing an overview of John's construal of κόσμος in the entire Gospel.

4.1 OCCURRENCES OF ΚΟΣΜΟΣ IN JOHN

As mentioned, John contains 78 occurrences of κόσμος. The lexeme is generally used in lexical constructions and clauses which describe the identity of Jesus. This identity is inseparable from his mission to the κόσμος.

4.1.1 AN OVERVIEW OF THE CONTEXTUAL USES OF ΚΟΣΜΟΣ

Jesus has been with the Father πρὸ καταβολῆς κόσμου (17:24; cf. 17:5). He is sent by the Father and he comes εἰς τὸν κόσμον (1:9; 3:17; 10:36; 16:28; 17:18). John the Baptist acclaims him as the Lamb of God ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (1:29).[1] John

[1] For an extensive discussion on 1:29, see Reimund Bieringer, "Das Lamm Gottes, das die Sünde der Welt hinwegnimmt (Joh 1,29): Eine kontextorientierte und redaktionsgeschichtliche Untersuchung auf dem Hintergrund der Passatradition als Deutung des Todes Jesu im Johannesevangelium," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert Van Belle, BETL 200 (Leuven, Paris, and Dudley, MA: Leuven University

1:29 indicates the existence of ἁμαρτία in the κόσμος.[2] Meanwhile, for the people and for Martha, Jesus is ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον (6:14) and ὁ χριστός, ὁ υἱὸς τοῦ

Press and Peeters, 2007), 199–232. For an exploration of the expression ἡ ἁμαρτία τοῦ κόσμου, see Sandra M. Schneiders, "The Lamb of God and the Forgiveness of Sin(s) in the Fourth Gospel," *CBQ* 73, no. 1 (January 2011): 1–29. For studies on sin in the Gospel of John, see Rainer Metzner, *Das Verständnis der Sünde im Johannesevangelium*, WUNT 122 (Tübingen: Mohr Siebeck, 2000); and Martin Hasitschka, *Befreiung von Sünde nach dem Johannesevangelium: Eine bibeltheologische Untersuchung*, ITS 27 (Innsbruck: Tyrolia, 1989).

[2] ἁμαρτία occurs 17x in John. Because of the predominance of the substantive ἁμαρτία (ἁμαρτάνω only occurs 3x), Severino Pancaro, *The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus, Judaism and Christianity According to John*, NovTSup 42 (Leiden: Brill, 1975), 12, n. 21, conjectures that for John sin is "a state or condition rather than an act." Metzner, *Das Verständnis*, 355, maintains that while the notion of sin in John may be diverse (i.e., it encompasses the world's hatred against Jesus, a spiritual blindness to his claim, a filiation with the Devil which manifests in the intention to kill Jesus, self-love, seeking glory from one another, etc.), all these can be subsumed under the main category of "unbelief." Regardless of whether it used in the singular or the plural, he claims that John uses ἁμαρτία/ἁμαρτίαι to refer to the general sense of unbelief (ibid., 201, 354). Metzner interprets the singular ἁμαρτία as a totality, the great sin of the world (cf. 8:21,34; 9:41; 15:22,24; 16:8,9; 19:11), which is related to the opposition to the revelation of God in Christ (ibid., 129). In his eyes, sin for John does not refer to individual offenses (ibid., 354), but is the opposition to God's revelation, i.e., the refusal of the world for God's revelation to come to fruition (ibid., 157). Other scholars who also contend that unbelief is the only sin in John are Rudolf Schnackenburg, *The Moral Teaching of the New Testament*, trans. J. Holland-Smith and W. J. O'Hara (New York: Herder and Herder, 1969), 314; Bultmann, *Faith and Understanding*, 169; M.-É Boismard, "Les Traditions Johanniques Concernant le Baptiste," *RB* 70, no. 1 (January 1963): 20; and Pierre Benoit, "Paulinisme et Johannisme," *NTS* 9, no. 3 (1963): 201. Against these four scholars, J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel*, AnBib 57 (Rome: Biblical Institute Press, 1974), 149, argues that unbelief is but one overt manifestation of "a way of life [that is] in opposition to God and to Christ." He maintains that in Jewish apocalyptic thinking during the time of Jesus, sin "embraced all forms of rebellion against God and his Law and was considered to be a manifestation of Satanic power against the rule of God" (ibid., 147). Hence, it was believed that in order to establish the kingdom of God in Israel, Satan and his followers, including all unrepentant sinners, need to be permanently destroyed (ibid.). From this perspective, he contends that the mission of Jesus is, therefore, one of eradicating sin and its consequences (ibid.). Although Forestell believes that the hatred of the Ἰουδαῖοι for Jesus along with their intent to kill him (8:37) is "the symbol of all sin in the fourth gospel," he argues that sin in the Gospel of John is much more than the evil actions that are encapsulated by the phrase τὰ φαῦλα (cf. 3:20; 5:29) (ibid., 149–150). Sin manifests itself in evil actions such as murder, hatred, lying, and self-glorification which the person commits following the desires of the devil who is his spiritual father (cf. 8:44) (ibid., 152). Jesus is the revelation of God and the stubborn refusal to accept this revelation reflects hostility toward God and to Jesus and, consequently, implies that the one who stubbornly refuses is in a "state of sin" (ibid., 150). Forestell continues to argue that in John the "state of sin" is a spiritual state which is constitutive of the world: "It is the sin of the world (1,29)" (ibid., 152). In this interpretation, sin can be seen as a condition that is integral to the nature of the κόσμος. Amid the above descriptions of sin, Forestell cautions interpreters that the notion of sin in John is complex. It cannot be understood in the juridical sense, i.e., it is not something which can be remitted through forgiveness, but only through a way of life which is rooted in God (ibid., 149, 153). For an almost similar position, see Schneiders, "Lamb of God," 22, who opines that "the sin of the world" in John pertains to the stubborn refusal of humankind to God's love which found its ultimate expression in the sending of the only Son. According to Schneiders, "[t]he Fourth Gospel, then, is structured as a cosmic drama being acted out in history rather than as a historical event with cosmic implications. This cosmic drama is a struggle to the death between God's love for the world and a personal evil agent who, in John, is called 'the Devil' (6:70; 8:44; 13:2); 'Satan' (13:27); the 'Ruler of this world'

θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος (11:27), respectively. For the Samaritans, he is ὁ σωτὴρ τοῦ κόσμου (4:42).[3] Jesus himself claims to be the bread of God, the living bread that gives life to the κόσμος (6:33, 51). Jesus is τὸ φῶς τοῦ κόσμου and those who follow him will have the light of life and will not walk in darkness (8:12; 9:5; 11:9; 12:46). The coming of Jesus εἰς τὸν κόσμον entails judgment upon human persons who are provided with a choice of whether to come to him or not (cf. 3:18−21; also 9:39). However, the Johannine Jesus explicitly states that he has come to save the κόσμος and not to judge it (3:16−17; 12:47). God's love for the κόσμος was the reason for the sending of the Son εἰς τὸν κόσμον (3:16).

(ὁ ἄρχων του κόσμου τούτου) (12:31 ; 14:30; 16:11), who is a liar and a murderer from the beginning (ἀπ' αρχής [8:44]). Satan's project, the alienation of all creation from God, began in the Garden of Eden and proceeds toward its goal, the destruction of Jesus, who is the incarnation of God's eternal and infinite love for the world, under the designation of what John calls "the sin of world" (ή αμαρτία του κόσμου)" (ibid., 4).

[3] The NT authors use the title "Savior" either for God (Luk 1:47; 1Ti 1:1; 2:3; 4:10; Tit 1:3; 2:10; 3:4; etc.) or for Jesus (cf. Acts 5:31; 13:23; Eph 5:23; Phi 3:20; 2Ti 1:10; Tit 1:4; 2Pe 1:11; etc.). Schnackenburg, *John*, vol. 1, 457, argues that in the Judaism of Jesus' time σωτήρ was a title for God and not for the Messiah. Hence, what the early Christians did was to transfer this title to Jesus (ibid.). The expression ὁ σωτὴρ τοῦ κόσμου ("the Savior of the world") whose referent is Jesus occurs only in 4:42 and in 1Jo 4:14. In 4:42, the evangelist places the expression in the mouth of Hellenized Samaritans. For Brown, *John*, vol. 1, 175, 175, this indicates that it should be interpreted within the context of the Hellenistic world where the title was applied to gods, emperors, and heroes. For a more detailed discussion on the use of the title σωτήρ in biblical and non-biblical sources, see Franz Jung, *ΣΩΤΗΡ: Studien zur Rezeption eines hellenistischen Ehrentitels im Neuen Testament*, NTAbh 39 (Münster: Aschendorff, 2002). For a list of the Hellenistic inscriptions where the title ὁ σωτὴρ τοῦ κόσμου occurs, see Craig R Koester, "'The Savior of the World' (John 4:42)," *JBL* 109, no. 4 (1990): 667. See also Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*, trans. Lionel Strachan (London: Hodder and Stoughton, 1910), 369. For scholars who see a political connotation in John's use of the title, see Tom Thatcher, *Greater Than Caesar: Christology and Empire in the Fourth Gospel* (Minneapolis, MN: Fortress Press, 2009), 124–25, 136–37; Warren Carter, *John and Empire: Initial Explorations* (New York: T & T Clark, 2008), 191; Lance Byron Richey, *Roman Imperial Ideology and the Gospel of John*, CBQMS 43 (Washington, DC: The Catholic Biblical Association of America, 2007), 82–91; Koester, "The Savior of the World," 680; David K. Rensberger, *Johannine Faith and Liberating Community* (Philadelphia, PA: Westminster, 1988), 98–100; and J. N. Sanders, *A Commentary on the Gospel According to St. John*, ed. B. A. Mastin, BNTC (London: Adam & Charles Black, 1968), 154. For most scholars, the title ὁ σωτὴρ τοῦ κόσμου is indicative of the universality of Christ's salvific mission. For this position, see Marianne Meye Thompson, *John: A Commentary*, NTL (Louisville, KY: Westminster John Knox Press, 2015), 110; Cornelis Bennema, *Excavating John's Gospel: A Commentary for Today* (ISPCK, 2005), 59; Craig S. Keener, *The Gospel of John: A Commentary*, vol. 1 (Peabody, MA: Hendrickson, 2003), 627; Francis J. Moloney, *The Gospel of John*, SP 4 (Collegeville, MN: Liturgical Press, 1998), 148; Hendrikus Boers, *Neither on This Mountain nor in Jerusalem: A Study of John 4*, SBLMS 35 (Atlanta: Scholars Press, 1989), 199–200; Schnackenburg, *John*, vol. 1, 457; and Lindars, *The Gospel of John*, 198. See also the unpublished dissertation of Priya Paul, "Beyond the Breach: An Exegetical Study of John 4:1−42 as a Text of Jewish-Samaritan Reconciliation" (PhD diss., Katholieke Universiteit Leuven, 2016).

The Gospel also provides descriptions of the κόσμος as the object of Jesus' mission.[4] Jesus was ἐν τῷ κόσμῳ (1:10), a κόσμος whose works are described to be evil (7:7; cf. 3:19). He speaks openly to the κόσμος (18:20; cf. 17:13) and declares to the κόσμος the things that he has heard from the Father (8:26; cf. 17:6). Jesus desires that the κόσμος will believe that the Father sent him (17:21, 23). He chose disciples out of the κόσμος (17:6). He performed signs ἐν τῷ κόσμῳ. Because of this, the Pharisees were alarmed that the κόσμος has gone after him (12:18−19).[5] Despite the works and the words of Jesus, the response of the κόσμος is described to be unfavorable. Because it does not want its works to be exposed, it does not come to the light (3:19).

The κόσμος loves its own (15:19), but hates Jesus and the disciples because they are οὐκ ἐκ τοῦ κόσμου (7:7; 15:18−19; 17:14, 16; cf. 8:23). The κόσμος will persecute Jesus and the disciples because it does not know the Father or Jesus (16:3; also 1:10; 15:21, 23; 17:25). John portrays Jesus as the Good Shepherd who lays down his life for his sheep (10:11, 15) only to take it up again (10:17−18). In the same manner, the Johannine Jesus teaches that whoever loves their life will lose it, but those who hate their life ἐν τῷ κόσμῳ τούτῳ will keep it for eternal life (12:25). Like Jesus who promises peace to his disciples (16:33), the κόσμος also gives peace. However, it is not the kind of peace that Jesus gives (14:27; cf. 16:33).

Jesus is a king who came εἰς τὸν κόσμον in order to testify to the truth (18:37). However, his kingship is οὐκ ἐκ τοῦ κόσμου τούτου (18:36). The hour of his glorification is the time of judgment of the κόσμος: νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου (12:31a). It will be the time when ὁ ἄρχων τοῦ κόσμου τούτου will be driven out (12:31b; cf. 14:30; 16:11). In his Last Discourse, Jesus announces to his disciples his departure from the κόσμος and return to the Father (13:1; 14:19; 16:28; 17:11, 13). However, he promises to send them an Advocate, the Spirit of Truth, who will be with them forever, but which the κόσμος is not able to receive (14:16−17, 26; 16:7). Despite the hostility of the κόσμος towards the disciples, Jesus does not pray that the Father would take the disciples out of the κόσμος (17:15). Rather, he prays for the Father to protect them from the evil one as he sends the disciples εἰς τὸν κόσμον (17:9, 11, 15, 18). Amid the hostility that they will face in the κόσμος, Jesus gives them hope and encouragement because he has overcome the κόσμος (16:33).

[4] For mission as a *leitmotif* in John, see Teresa Okure, *The Johannine Approach to Mission: A Contextual Study of John 4: 1-42*, WUNT II 31 (Tübingen: Mohr Siebeck, 1988). In her analysis of Chapters 4:1−42, 13—17, and 21, Okure argues that there is a "deliberate, sustained and consistent effort on the part of the Evangelist to emphasize Jesus' unique and exclusive role in the missionary enterprise […]" (ibid., 286).

[5] Barrett, *John*, 420, maintains that κόσμος is used here in the sense of "every one" (*tout le monde*) and the words of the Pharisees may be interpreted as "Every one is on his side." Further discussion on 12:19 is done in Chapter 6, section 6.2.

4.1.2 Summary of the Syntactical Uses of ΚΟΣΜΟΣ

In the preceding presentation, we provided an overview of the various contextual usages of κόσμος in the Gospel. We have seen that the lexeme is used as part of lexical constructions to elucidate the identity of Jesus and his mission, and the identity of the landmark for such a mission. John uses κόσμος as the grammatical subject, both explicitly and implicitly, as well as the grammatical object in the clause. The lexeme is also used as the object in prepositional constructions and as part of an adjectival phrase (i.e., adjectival genitive). Except for the expression πρὸ καταβολῆς κόσμου (17:24), all the occurrences of κόσμος in John are arthrous. πρὸ καταβολῆς κόσμου, as we shall later show, is considered to be a known NT idiom.[6] While the NT generally uses κόσμος with the article, there are a few instances where the article is omitted.[7] Meanwhile, the demonstrative οὗτος is also used with κόσμος in the prepositional constructions ἐκ τοῦ κόσμου τούτου (8:23; 18:36) and ἐν τῷ κόσμῳ τούτῳ (12:25).[8]

4.1.2.1 κόσμος as Subject

Our explorations of the 17 explicit and 4 implicit occurrences of κόσμος as the syntactical subject of the clause have revealed the following results (see Appendix 1, Table 1). First, with regard to their distribution in the Gospel, only six occurrences are in the first half of the Gospel.[9] The majority of the occurrences (fifteen) are concentrated in the second half. Second, of the twenty-one texts, eighteen are presented as the words of Jesus, two as the narrator's, and one as the Pharisees'. The three utterances which are attributed to the narrator occur in the early part of the Gospel, i.e., chapters one and three. These utterances construe three important aspects of ὁ κόσμος, i.e., its genesis through ὁ λόγος (1:10b), its relationship with ὁ λόγος (1:10c), and its salvation through God's only Son (3:17c). Meanwhile, from a CG perspective, Jesus, the narrator (i.e., the evangelist), and the Pharisees are the different viewers who construe the different clauses where κόσμος occurs. When compared with the narrator's three utterances concerning ὁ κόσμος (and the one from the Pharisees), the seventeen utterances which the evangelist specifically places in the mouth of Jesus become remarkable for by attributing these seventeen utterances to Jesus, the evangelist makes Jesus the indubitable witness to the Gospel's claim concerning ὁ κόσμος.

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[6] See section 4.1.2.4 for a brief discussion of πρὸ καταβολῆς κόσμου.

[7] The following are examples of instances in the NT where κόσμος does not have the article: 1Co 3:22; 8:4; 14:10; 2Co 5:19; Gal 6:14; Phi 2:15; 1Ti 3:16; 2Pe 2:5. In Col 2:20, we have both the arthrous and the unarthrous use of κόσμος.

[8] A discussion on the use of the article and the demonstrative is done in 4.1.3.

[9] We consider Chapters 1—12 to be the first half of the Gospel and the remaining chapters 13—21 to be the second half. Brown, *John*, vol.1, cxxxviii, divides the Gospel into four parts: (1) 1:1–18, the Prologue; (2) 1:19—12:50, the Book of Signs; (3) 13:1—20:31, the Book of Glory; and (4) 21:1–25, the Epilogue. For an almost similar subdivision, see also the detailed work of George Mlakuzhyil, *The Christocentric Literary Structure of the Fourth Gospel*, AnBib 117 (Roma: Pontificio Istituto Biblico, 1987).

Third, as the syntactical subject, ὁ κόσμος is paired with the following verbs: μισέω (6x including one implicit use in 15:18c),[10] (οὐ) γινώσκω (5x), (οὐ) θεωρέω (2x), γίνομαι (1x), σῴζω (1x), ἀπέρχομαι (1x), λαμβάνω (1x),[11] δίδωμι (1x), φιλέω (1x), χαίρω (1x), and πιστεύω (1x). That these verbs pertain to human actions is worthy of note. Thus, the use of ὁ κόσμος with these verbs lends support to the general scholarly contention that κόσμος in John generally pertains to the world of human persons.[12] From these 11 verbs, the dominant use of the verbs μισέω (6x) and (οὐ) γινώσκω (5x) is remarkable. Thus far we have presented the verbs which are used with κόσμος when it occurs as the syntactical subject of the clause. However, we are cognizant that CG defines "subject" and "object" in relation to their degrees of prominence in a clause based on the trajector/landmark schema, not on their syntactical position as traditional grammars do.

> "Specifically, it is claimed that the subject and the object relations are grammatical manifestations of trajector/landmark alignment: a subject is a nominal that codes the trajector of a profiled relationship; an object is one that codes the landmark. Trajector/landmark alignment was established independently as an aspect of linguistic meaning […]. It is a matter of focal prominence: trajector and landmark are the primary and secondary focal participants in a profiled relationship. It stands to reason that this conceptual prominence would translate into grammatical 'accessibility'. The special grammatical behaviors of subject and object can thus be seen as symptoms of their referents being focused relational participants."[13]

Langacker's definition of "subject" and "object" is important since in nominative-accusative languages, the syntactical subject of the clause is often considered the "actor" or the Agent.[14] Langacker clarifies that the Semantic Roles (SRs) of Agent, Patient, Experiencer, etc. pertain to "conceptual content," while the categories of trajector (CG's subject) and the landmark (CG's object) pertain to construal or focal prominence, i.e., where the attention is being directed in a particular viewing frame.[15] Langacker notes that participants with the SR of Agent, Instrument, Patient, or Experiencer in a clause may also function as the subject.[16] The significance of Langacker's emphasis on focal prominence can be seen in the passive construction in 3:17c: ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. The syntactical subject of the clause is ὁ κόσμος. However, its SR is not Agent. It could either be an Experiencer or a Patient.[17]

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[10] Cf. 7:7a where Jesus states that ὁ κόσμος is not able to hate (οὐ δύναται μισεῖν) his brothers.

[11] It is used in the infinitive form in the phrasal construction οὐ δύναται λαβεῖν.

[12] See our exposition in Chapter 1. However, we shall later on show that there are a few instances where κόσμος is used in the sense of creation in general and with regard to the sphere of habitation.

[13] Langacker, *Cognitive Grammar: A Basic Introduction*, 365. Langacker claims that this schematic characterization "has the potential to be universally applicable" (ibid.).

[14] Cf. ibid., 367.

[15] Ibid., 365.

[16] Ibid., 369.

[17] See our exploration of 3:16 in Chapter 5, section 5.1.

The Agent of σῴζω is indicated by the prepositional phrase δι᾽ αὐτοῦ. Nonetheless, in this clause, the attention is being directed to the explicitly-mentioned ὁ κόσμος and, hence, it is the participant in the clause which receives focal prominence.[18] Meaning to say, it is the participant which the speaker wants to focus his attention on. Using the trajector-landmark alignment notion, the chart below shows the trajector ὁ κόσμος, its two dominant actions, and the respective landmarks of such actions.

Trajector	Action	Landmark
ὁ κόσμος	hates (μισέω)	(1) Jesus (7:7b; 15:18c)
		(2) the disciples (15:18a; 15:19e; 17:14b)
	does not know (οὐ γινώσκω)	(1) Jesus (1:10c)
		(2) τὸ πνεῦμα τῆς ἀληθείας (14:17c)
		(3) the Father (17:25a)

The chart shows that for the act of hating, the landmarks of the action of ὁ κόσμος are Jesus and the disciples. For the act of not knowing, the landmarks are Jesus, τὸ πνεῦμα τῆς ἀληθείας, and the Father.

4.1.2.2 κόσμος as Object

John has 11 instances where κόσμος is coded as the syntactical object in the clause, i.e., 7 occurrences as direct object and 4 as indirect object (see Appendix 1, Table 2). Our exploration of these occurrences has revealed the following results. First, seven of the eleven occurrences are in Chapters 12—18. Second, in all occurrences, κόσμος is the object of the actions of God (i.e., 1x), Jesus (9x, both explicit and implicit), and the Advocate (1x). Third, while Jesus is twice presented as the Son who came not to judge the κόσμος (3:17; 12:47a), but to save it (12:47b) and who is ὁ ἄρτος τοῦ θεοῦ that comes down from heaven to give life to the κόσμος (6:33), only God is explicitly mentioned as loving the κόσμος (3:16).

The affirmation of God's love for the κόσμος in 3:16 is perhaps all the more noteworthy since it is the first occurrence of κόσμος as the object and the first occurrence of ἀγαπάω in the Gospel with God for its subject. In some parts of the Gospel, God is mentioned as loving the Son (3:35; 10:17; 15:9; 17:23, 24, 26), the one who loves Jesus (14:23), and the disciples (17:23). Meanwhile, the Gospel narrates Jesus as loving Martha, and her sister, and Lazarus (11:5), his own (13:1), the beloved disciple (13:23; 19:26; 21:7), the disciples (13:34; 15:9, 12), the one who keeps the commandments (14:21), and the Father (14:31). However, it contains no text which explicitly affirms Jesus' love for the κόσμος following the syntactical construction Jesus - loves (ἀγαπάω) - τὸν κόσμον, just as in 3:16 we have the construction ὁ θεός - loved (cf. ἠγάπησεν) - τὸν κόσμον. A construction with Jesus as the subject and ἀγαπάω as the predicate occurs only in 14:21:

[18] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 369, 383.

explicit subject ἐγώ (Jesus) - will love (ἀγαπήσω) - indefinite pronoun (αὐτόν). However, in this text, the explicit object of Jesus' love is not the κόσμος but the one who loves Jesus and this is the one who receives Jesus' commandments and keeps them: κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν (14:2ef).

Meanwhile, in 7:4, the brothers of Jesus tell the latter to reveal himself to the κόσμος by going to the festival in Judea so that his works might be seen by his disciples. Jesus initially refuses to go to the festival, but later on, he does, although in secret (7:10).[19] In 14:22, Judas (not Iscariot) asks why Jesus reveals himself to them (the disciples) but not to the κόσμος. These statements which pertain to Jesus' seeming refusal to reveal himself to the κόσμος are somehow contradictory to the narratives where Jesus manifests his works publicly, e.g., the transformation of water into wine at the wedding in Cana (2:1–11), the healing of the lame person at the Sheep Gate in Jerusalem during a Jewish festival (5:1–9), the feeding of the five thousand at a hillside on the other side of the Sea of Galilee (6:1–15), the healing of the man born blind (9:1–38), and the raising of Lazarus (11:1–44).

In 16:28, Jesus announces that he is leaving the κόσμος (cf. 13:1, 3; 14:28).[20] The verse begins and ends with the origin of Jesus. He comes from the Father and is going back to him. Central to the utterances is the use of κόσμος as the direction and landmark of the coming of Jesus and also the point of his departure. Through the verbs of motion ἐξέρχομαι, ἔρχομαι, ἀφίημι, πορεύομαι, the assertions point to two spheres, i.e., the sphere of the Father and the sphere of the κόσμος. As he was about to depart from the κόσμος, Jesus warns the disciples of an impending persecution while they are in the κόσμος, However, Jesus assures them that he has overcome the κόσμος (16:33). The preceding discussion presents an overview of the different occurrences of κόσμος as the object—from a κόσμος that is the object of God's love (3:16) as well as the object of the Son's saving action (12:47), to a κόσμος to which Jesus does not want to reveal himself (7:4; 14:22) and which he finally claims to have overcome (16:33). The detailed discussions of select texts in the succeeding two chapters will further elucidate the meanings and implications of these texts.

[19] See the discussion on 7:7 in Chapter 6, section 6.1.

[20] John describes Jesus' whence and whither in 16:28 through the A-B-B'-A' pattern.

16:28a	Jesus comes from the Father.	A
B	He has come to the κόσμος.	B
C	He is leaving the κόσμος.	B'
D	He is going to the Father.	A'

4.1.2.3 κόσμος in Prepositional Constructions

According to Langacker, locations and non-focused participants in a clause are usually coded using prepositional phrases.[21] John uses κόσμος with the following prepositions: εἰς, ἐκ, ἐν, and περί.

εἰς τὸν κόσμον	13x
εἰς τὸν κόσμον τοῦτον	1x
ἐκ τοῦ κόσμου	9x
ἐκ τοῦ κόσμου τούτου/ἐκ τούτου τοῦ κόσμου	5x
ἐν τῷ κόσμῳ	7x
ἐν τῷ κόσμῳ τούτῳ	1x
περὶ τοῦ κόσμου	1x

The chart reveals that the prepositional constructions εἰς τὸν κόσμον (τοῦτον) and ἐκ τοῦ κόσμου (τούτου) have the highest number of occurrences with each having a total of 14 occurrences (see Appendix 1, Tables 1.3 and 1.4). The eight occurrences of ἐν τῷ κόσμῳ (τούτῳ) are also worth noting (see Appendix 1, Table 1.5).

4.1.2.3.1 εἰς τὸν κόσμον (τοῦτον)

There are fourteen occurrences of εἰς τὸν κόσμον (τοῦτον) in the Gospel (see Appendix 1, Table 3). In eleven instances, εἰς τὸν κόσμον is post-positioned in the clause.[22] Except for 8:26e, all the other occurrences of εἰς τὸν κόσμον (τοῦτον) in John are rendered in most English Bibles as "into the (this) world."[23] From the fourteen texts where εἰς τὸν κόσμον occurs, we have gleaned two significant observations. First, twelve of the fourteen occurrences pertain to Jesus' coming εἰς τὸν κόσμον.[24] Jesus is either the subject who comes κόσμον (1:9; 3:19b; 6:14d; 9:39b; 11:27c; 12:46a; 16:28; and 18:37) or the object who is sent by the Father εἰς τὸν κόσμον (3:17a; 10:36b; and 17:18a[25]).

Jesus is the subject of ἔρχομαι six times, the referent for the substantivized ἐρχόμενος twice, and the object of ἀποστέλλω twice. Of the eight utterances which pertain to the coming of Jesus εἰς τὸν κόσμον, four are direct statements of Jesus concerning his coming εἰς τὸν κόσμον (9:39; 12:46; 16:28; 18:37).[26] The Father sent the

[21] Langacker, *Cognitive Grammar: A Basic Introduction*, 358.

[22] The following are the exceptions: 9:39; 11:27; and 12:46.

[23] The lexical structure εἰς τὸν κόσμον in 8:26e is rendered "to the world" by most English Bible translations (cf. NJB, NKJ, NRSV, RSV, and REB). However, NAB (and also NIRV) does not translate the εἰς: "I have much to say about you in condemnation. But the one who sent me is true, and what I heard from him I tell **the world**." (8:26). Emphasis added.

[24] John 16:21 is a parable of the birth of a child εἰς τὸν κόσμον and 17:18b pertains to the sending of the disciples εἰς τὸν κόσμον.

[25] See also 6:44, 57; 8:16, 18, 42.

[26] In three instances, the attributive τὸ φῶς is used to describe Jesus, i.e., Jesus comes εἰς τὸν κόσμον as Light (1:9; 3:19; 12:46).

Son εἰς τὸν κόσμον not to judge the κόσμος, but that the latter might be saved through the Son (3:17).[27] The complementary assertions of the Father's sending of the Son and the Son's coming reveal the oneness of the Father and the Son (cf. 5:19–20; 10:15, 30; etc.), the role of the Father in the mission of the Son, and the Son's role in carrying out the will of the Father (cf. 5:36; 8:28, 38; 10:17–18, 32; etc.).[28] With the unity of the Father and the Son, the latter's mission may be considered to be the Father's mission also.

God loved the κόσμος and it is to this κόσμος that God gives his only Son (3:16). The second significant observation pertains to the two Agents who are engaged in the act of sending εἰς τὸν κόσμον. As mentioned above, 3:17a, 10:36b, and 18:18a present the Father as the Agent who sends the Son εἰς τὸν κόσμον. However, during his Last Discourse, Jesus becomes the Agent who sends the disciples εἰς τὸν κόσμον (17:18b). The use of καθώς in 17:18 indicates the parallel actions of the Father and the Son. According to W. Radl, this use demonstrates the agreement between the Father and the Son.[29] Noteworthy too is the occurrence of κόσμος in the participial construction ὁ ἐρχόμενος εἰς τὸν κόσμον (6:14; also 11:27).[30] In this construction, εἰς τὸν κόσμον functions as an adverbial prepositional phrase that locates the landmark of the implied action of the trajector ὁ ἐρχόμενος.

4.1.2.3.2 ἐκ τοῦ κόσμου (τούτου)

The prepositional construction ἐκ τοῦ κόσμου (τούτου) occurs fourteen times in the Gospel (see Appendix 1, Table 1.4). Ten of these can be found in Jesus' Last Discourse. Our exploration reveals the following observations. First, the expression οὐκ ἐκ τοῦ κόσμου (τούτου) is used to describe the subject Jesus and the disciples. In contrast to them, οἱ Ἰουδαῖοι are described as ἐκ τοῦ κόσμου. Second, ἐκ τοῦ κόσμου (τούτου) occurs in clauses where there is a preponderance in the use of εἰμί (10x). The other verbs that are used are μεταβαίνω (1x), ἐκλέγομαι (1x), δίδωμι (1x), and αἴρω (1x). The copious

[27] While the Father does not send the Son to judge the κόσμος (3:17a), the statement of Jesus in 9:39 seems to contradict this. See our discussion on belief and unbelief and their respective consequences in Chapter 5, section 5.1.3.

[28] Paul N. Anderson, "The Having-Sent-Me Father: Aspects of Agency, Encounter, and Irony in the Johannine Father-Son Relationship," *Semeia*, no. 85 (1999): 34, opines that the Gospel's claims of Jesus as having been sent by the Father legitimizes Jesus' mission.

[29] Walter Radl, "καθώς," *EDNT*, vol. 2, ed. Horst Balz and Gerhard Schneider (Grand Rapids, MI: Eerdmans, 1991), 226. Ernst Haenchen, *John: A Commentary on the Gospel of John,* vol. 2, trans. Robert Funk, Hermeneia (Philadelphia, PA: Fortress, 1984), 154−55, maintains that two meanings are involved in the action that is asserted in 17:18. First, whereas Jesus was the bearer of the message before (cf. 20:21), the task has now fallen on the disciples (ibid., 154). Second, the position which Jesus occupied in the world is now occupied by the disciples (ibid., 155).

[30] We note that in these two texts, the proclamations by the people (6:14) and by Martha (11:27) that Jesus is ὁ ἐρχόμενος εἰς τὸν κόσμον are accompanied by other titles, i.e., ὁ προφήτης and ὁ χριστός ὁ υἱὸς τοῦ θεοῦ, respectively. See our discussion of the title ὁ ἐρχόμενος in Chapter 6, section 6.2.1. See also n. 90 of the same.

occurrences of the collocation of οὐκ ἐκ τοῦ κόσμου (τούτου) and ἐκ τοῦ κόσμου τούτου with εἰμί and their respective subjects may be summarized as follows:

Jesus	οὐκ ἐκ τοῦ κόσμου (τούτου)	8:23d; 17:14d, 16b
Disciples	οὐκ ἐκ τοῦ κόσμου	15:19c (also 15:19a); 17:14c, 16a
οἱ Ἰουδαῖοι	ἐκ τοῦ κόσμου τούτου	8:23e
ἡ βασιλεία ἡ ἐμή (Jesus)	οὐκ ἐκ τοῦ κόσμου τούτου	18:36b (also 18:36c)

The chart shows the repeated assertions that Jesus and his kingdom and the disciples are οὐκ ἐκ τοῦ κόσμου (τούτου), while the Ἰουδαῖοι are ἐκ τοῦ κόσμου τούτου. This leads us to our third observation which is related to our first observation. The Gospel presents three instances where in a given verse, the antithetically parallel constructions ἐκ τοῦ κόσμου (τούτου) and οὐκ ἐκ τοῦ κόσμου τούτου occur. We see this in 8:23 where there is a marked distinction between the two assertions:[31]

8:23d ὑμεῖς (οἱ Ἰουδαῖοι) ἐκ τοῦ κόσμου τούτου ἐστέ,
e ἐγὼ (Jesus) οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου

The other two occurrences are in 15:19 and 18:36. However, in these two usage events, ἐκ τοῦ κόσμου (τούτου) is part of a conditional clause which presents a contrary-to-fact condition. Jesus tells the disciples that if they are ἐκ τοῦ κόσμου, the κόσμος would love them (15:19ab). However, the fact is, they are οὐκ ἐκ τοῦ κόσμου and, therefore, the κόσμος hates them (15:19ce). In 18:36, Jesus tells Pilate that if his kingdom was ἐκ τοῦ κόσμου, his followers would be fighting for him in order to prevent him from being handed over to the Ἰουδαῖοι (18:36cde). However, the fact is, his kingdom is οὐκ ἐκ τοῦ κόσμου τούτου (18:36b).

In 17:6b, Jesus states that the Father has given (cf. δίδωμι) to him those who are ἐκ τοῦ κόσμου. The Father's act of giving entails a previous act of taking from. In other words, the Father first takes the disciples from the κόσμος and then gives them to the Son. Meanwhile, 15:19d informs the reader that Jesus has taken the disciples out (cf. ἐκλέγομαι) of the κόσμος. One of the meanings of ἐκλέγομαι which BDAG has identified is the "picking out or choosing of someone for oneself."[32] The action of Jesus in 15:19d pertains to the selection of the disciples from among many, and not to a physical "taking out" which entails a movement from one location to another.

[31] See Annex 1 for a discussion on the binary language ἐκ τοῦ κόσμου (τούτου) and οὐκ ἐκ τοῦ κόσμου τούτου in 8:23.

[32] BDAG, "ἐκλέγομαι," 305.

The selection of the disciples ἐκ τοῦ κόσμου entails a change in their identity, and not in their location.[33] There are two interrelated results to this action: the disciples have become οὐκ ἐκ τοῦ κόσμου (15:19c) and, consequently, the κόσμος hates them (15:19e). The continued presence of the disciples in the κόσμος is clear in Jesus' prayer for them. In 17:15, Jesus does not pray that the Father would take the disciples out (cf. αἴρω) of the κόσμος. Rather, he prays that the Father would protect them from the Evil One who is in the κόσμος.

4.1.2.3.3 ἐν τῷ κόσμῳ (τούτῳ)

There are seven occurrences of ἐν τῷ κόσμῳ in the Gospel and one occurrence of ἐν τῷ κόσμῳ τούτῳ (see Appendix 1, Table 1.5). English Bible translations render the expression as "in the (this) world." Our brief survey of the occurrences of ἐν τῷ κόσμῳ in the Gospel has revealed that those who are described as ἐν τῷ κόσμῳ are Jesus and the disciples. Jesus is the light ἐν τῷ κόσμῳ (1:10a; 9:5). He loved his disciples who are ἐν τῷ κόσμῳ (13:1d). Meanwhile, the disciples are warned that they will face persecution ἐν τῷ κόσμῳ (16:33e).[34] While the Gospel presents Jesus to be ἐν τῷ κόσμῳ, Jesus says in the farewell discourse that he is no longer ἐν τῷ κόσμῳ (17:11a) even as he speaks to those who are ἐν τῷ κόσμῳ.

How do we understand the function or functions of ἐν in the utterances above? Robertson maintains that the simplest use of ἐν is in expressions of place where ἐν could be rendered "in" which means "inside."[35] In this usage, ἐν has a locative function and the noun (the landmark) with which it occurs serves as a boundary marker.[36] However, ἐν can also mean "among" when it is collocated with plural nouns,[37] a meaning which can also be applied to John's use of the expression ἐν τῷ κόσμῳ if we consider κόσμος to have a collective anthropological referential meaning (i.e., humankind). The anthropological and locative meanings of the landmark κόσμος are not entirely unrelated since humankind as an inhabitant cannot be conceived apart from a place of habitation. However, the interpreter needs to determine which meaning is foregrounded in a particular utterance.[38]

Robertson also notes the possible use of ἐν as a dative.[39] This use is present in 17:13 where Jesus claims: νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς (17:13). Jesus is the Agent who speaks. The

[33] See BDAG, "ἐκ," 296, for the use of ἐκ to refer to "origin as to family , race, city, people, district, etc." and also its use to refer to the "dissociation or separation" from a group.

[34] See our discussion of 16:33e in Chapter 6, section 6.3.3.1.

[35] A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 3rd ed. (London: Hodder & Stoughton, 1919), 586.

[36] Cf. Silvia Luraghi, *On the Meaning of Prepositions and Cases: The Expression of Semantic Roles in Ancient Greek*, SLCS 67 (Amsterdam and Philadelphia, PA: John Benjamins, 2003), 82.

[37] Robertson, *Grammar*, 587.

[38] We shall further discuss this in Section 4.2.3.2 below.

[39] Robertson, *Grammar*, 588.

κόσμος is the recipient of his words (cf. ταῦτα). As the recipient (i.e., hearer) of the spoken words of Jesus, a human cognitive attribute of κόσμος is implied. Thus, in this usage, the anthropological meaning of κόσμος is foregrounded. Given the different nuances of ἐν, the interpreter is cautioned that while the preposition contributes to the understanding of the meaning of the landmark κόσμος, the meaning of the preposition is in turn influenced by many variables, e.g., the context, the verb[40], and the landmark.

4.1.2.4 The Genitive κόσμου as a Noun Modifier

There are eleven occurrences in which κόσμος is coded in the genitive form and used to modify seven head nouns.

1:29	τὴν ἁμαρτίαν τοῦ κόσμου
4:42	ὁ σωτὴρ τοῦ κόσμου
6:51	ὑπὲρ τῆς τοῦ κόσμου ζωῆς
8:12; 9:5; 11:9	τὸ φῶς τοῦ κόσμου
12:31a	κρίσις τοῦ κόσμου τούτου
12:31b; 14:30; 16:11	ὁ ἄρχων τοῦ κόσμου (τούτου)
17:24	πρὸ καταβολῆς κόσμου

In the chart above, we see the following head nouns which τοῦ κόσμου modifies: ἁμαρτία, σωτήρ, ζωή, φῶς, κρίσις, ἄρχων, and καταβολή. The collocation of κόσμος with these head nouns reveals at least three aspects to the evangelist's understanding of the κόσμος. First, it shows the state of the former, i.e., its created nature (cf. καταβολῆς κόσμου), the presence of sin (cf. τὴν ἁμαρτίαν τοῦ κόσμου) and the presence of a ruler (cf. ὁ ἄρχων τοῦ κόσμου τούτου). Second, it reveals his understanding of Jesus in relation to the κόσμος. He is ὁ σωτὴρ τοῦ κόσμου and τὸ φῶς τοῦ κόσμου who will give his body ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Third and last, it reveals a belief in the κρίσις τοῦ κόσμου τούτου. In the constructions ὁ σωτὴρ τοῦ κόσμου, τὸ φῶς τοῦ κόσμου, ὁ ἄρχων τοῦ κόσμου τούτου, κρίσις τοῦ κόσμου τούτου, and πρὸ καταβολῆς κόσμου, the genitive κόσμου functions as the object, i.e., the landmark, of the verbal ideas that are entailed by the head nouns (cf. objective genitive).

The construction ὑπὲρ τῆς τοῦ κόσμου ζωῆς in 6:51 occurs within the context of Jesus' discourse that he is the bread from heaven who gives eternal life (cf. 6:22−59). The genitive τοῦ κόσμου modifies ζωή. The phrase explains why Jesus gives his body. While

[40] Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 358–360, has cogently explained how the meaning of a stative preposition (i.e., a preposition which expresses a state) or a transitive preposition (i.e., a preposition that expresses motion) is overriden by the verb that occurs with it. Thus, the idea of motion that is conveyed by a transitive preposition like εἰς is negated when it occurs with a stative verb like τηρέω and κάθημαι (cf. τηρέω εἰς in Act 25:4 and κάθημαι εἰς in Mar 13:3) (ibid., 359).

the ancestors of the Ἰουδαῖοι who ate the manna in desert died (6:49), Jesus promises that those who will eat his flesh will have eternal life (6:51).

The use of ὑπέρ indicates that the action of Jesus is for the interest of the κόσμος who is its intended object.[41] The action entails the subject's concern for the object. However, this concern seems to be contradicted by the prayer of Jesus in Chapter 17 where he states that he does not pray for the κόσμος: Ἐγὼ περὶ αὐτῶν ἐρωτῶ, οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν (17:9). In this verse, περὶ τοῦ κόσμου functions as the object of ἐρωτάω. When read within the larger context of the prayer, we will see that the clause οὐ περὶ τοῦ κόσμου ἐρωτῶ does not negate Jesus' concern towards the κόσμος (cf. 17:21, 23).[42]

Meanwhile, in 17:24, we have the lexical construction πρὸ καταβολῆς κόσμου. There are ten occurrences of πρὸ/ἀπὸ καταβολῆς κόσμου in the NT.[43] According to Brown, the idea of "before the foundation of the world" is a known idiom during the NT period.[44] Entailed in this idiom is an understanding of κόσμος in the sense of the entire creation. Finding parallels from Hellenistic texts, M. Wolter calls these expressions (along with the lexical unit τὰ στοιχεῖα τοῦ κόσμου in Gal 4:3; Col 2:8, 20) "technical terms" from the natural-philosophical discourse of the Hellenistic world which became stereotypical expressions for the NT authors.[45] Jesus' claim of the Father's love for him πρὸ καταβολῆς κόσμου in 17:24 describes his intimate relationship with the Father (cf. ἠγάπησάς) in relation to a period in time, i.e., the time of the creation of the κόσμος.

Within the larger context, the theme of the Son's co-existence with the Father before the foundation of the κόσμος is already introduced in 17:5 where Jesus claims to have shared the glory with God πρὸ τοῦ τὸν κόσμον εἶναι.[46] We can say that in these two usage events, the expression πρὸ καταβολῆς[47] κόσμου (17:24) shares the same nuance as πρὸ τοῦ τὸν κόσμον εἶναι (17:5).[48] Both expressions point to the pre-existence of Jesus and hark back to the announcement in 1:1–3, i.e., the eternal being of the Son who was with

[41] Cf. BDAG, "ὑπέρ," 1030.

[42] See our discussion in Chapter 5, section 5.2.4 on the significance of ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας in 17:21 and 23.

[43] Aside from Joh 17:24, πρὸ καταβολῆς κόσμου occurs in Eph 1:4 and 1Pe 1:20. Meanwhile, ἀπὸ καταβολῆς κόσμου occurs in Mat 13:35; 25:34; Luk 11:50; Heb 4:3; 9:26; Rev 13:8; and 17:8.

[44] Cf. Raymond Brown, *John*, vol. 2:772.

[45] Michael Wolter, "God and the World in the Epistles of Paul," *In Die Skriflig/In Luce Verbi* 47, no. 2 (2013): 2. For Wolter, these lexical units along with ἀπὸ κτίσεως κόσμου (Rom 1:20) use κόσμος with the denotational meaning "the entirety of the Universe" (ibid., 1-2).

[46] Cf. Carson, *John*, 569. See also Lindars, *The Gospel of John*, 532.

[47] John only has one occurrence of καταβολή. BDAG identifies the central meaning of καταβολή as the act of laying down something which could serve as a base or foundation (BDAG, "καταβολή," 515). This meaning is connected to the idea of "beginning" (ibid.).

[48] Of the different meanings of εἰμί which BDAG identified, the lexeme εἶναι in 17:5 which is collocated with the preposition πρό when read alongside 17:24 primarily points to the temporal nuance in the coming into existence of the κόσμος. In BDAG's classification, this would fall under meaning 6: "to take place [to become] as a phenomenon or event" (BDAG, "εἰμί," 285).

God before all things (all of creation) came into being (1:3).[49] While scholars maintain that κόσμος in John primarily pertains to the "world of human persons," the referent of κόσμος in the two expressions πρὸ τοῦ τὸν κόσμον εἶναι and πρὸ καταβολῆς κόσμου in 17:5 and 17:24, respectively, is the entire creation, inclusive of, but not limited to, human persons.[50]

4.1.3 The Article and the Demonstrative οὗτος as Grounding Elements

As mentioned above, all the occurrences of κόσμος in John are arthrous, except for πρὸ καταβολῆς κόσμου which scholars already noted to be a known NT idiom.[51] Meanwhile, we have also noted nine instances where οὗτος is used to qualify κόσμος. The use of the article and the demonstrative is considered to be a grounding strategy. Langacker points out that while the "mental universe" of a person subsumes everything which she is able to conceptualize, it is not always possible to have a nominal to represent each and every item which one wants to talk about.[52] According to Langacker, we try to solve this problem through the use of strategies, i.e., description and identification.[53] The article and the demonstrative οὗτος are part of identification strategies. He explains that these two are grounding elements which "serve to single out an instance of a type as a discourse referent, momentarily attended to by both speaker and hearer."[54]

4.1.3.1 The Use of the Article

Greek grammars recognize that the use of the article with a noun in classical and Hellenistic Greek entails either a generalizing or an individualizing function.[55] According to Turner, this usage either "calls special attention to one definite member of a class" or it contrasts the whole class from other classes.[56] One of the examples of the particularizing function of the article which BDF provides is ὁ προφήτης in 1:21; 7:40. BDF does not render this phrase as "the prophet" but as "the expected prophetic forerunner of the Messiah."[57] This particularizing function of the article is best explained by Robertson

[49] Cf. B. F. Westcott, *The Gospel According to St. John: The Authorized Version with Introduction and Notes* (Grand Rapids, MI: Eerdmans, 1958), 248.

[50] Cf. Wolter, "God and the World in the Epistles of Paul," 1–2.

[51] Cf. BDF, § 253. BDF observes that the formula ἀπὸ καταβολῆς (ἀρχῆς, κτίσεως) κόσμου is "regularly anarthrous" (ibid.).

[52] Langacker, *Cognitive Grammar: A Basic Introduction*, 276.

[53] Ibid., 276–277. For an elaboration of the descriptive strategy, see our discussion on "specificity" in Chapter 2, section 2.4.1. Langacker maintains that the combination of the two strategies will effectively single out an intended nominal from a pool of candidates (ibid., 277).

[54] Ibid., 279.

[55] James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek*, vol. 3: Syntax (Edinburgh: T & T Clark, 1963), 172. See also BDF, § 252.

[56] Moulton and Turner, *Syntax*, vol. 3, 172.

[57] BDF, § 252.

who claims that the definite article functions like an index finger, i.e., it points out so that whenever an object occurs with an article, it is certainly definite.[58]

Aside from the functions of the article to identify or particularize an entity, A. Köstenberger et al. identify a third function, i.e., "its ability to *conceptualize* […] and transform a word or phrase into a concept."[59] While they accept that further research needs to be done in order to fully understand the use of the article, they argue that its absence or presence could be significant in the interpretative process.[60] In the words of Robertson, the article is never meaningless and it is important for the interpreter to find out why it is used: "The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article."[61] From this explications, we could surmise that the evangelist's use of the arthrous κόσμος to pertain to the landmark and the setting of the mission of Jesus could not have been an arbitrary choice. His use of the articular or arthrous κόσμος in collocation with other lexemes might be intended to direct his hearers' attention to a particular κόσμος which is the object of the mission of the incarnate λόγος.

4.1.3.2 The Use of the Demonstrative οὗτος

John presents Jesus as οὐκ ἐκ τοῦ κόσμου τούτου (8:23e) and τὸ φῶς τοῦ κόσμου τούτου (11:9e). Meanwhile, the Ἰουδαῖοι who are the interlocutors of Jesus in 8:23 are ἐκ τοῦ κόσμου τούτου (8:23d). After statements concerning the driving out and the judgment of ὁ ἄρχων τοῦ κόσμου τούτου is (12:31; 16:11; also 14:30), Jesus claims during his trial that his kingdom is οὐκ ἐκ τοῦ κόσμου τούτου (18:36a). The occurrence of οὗτος in these lexical structures is conspicuous when compared to the sixty-nine occurrences of κόσμος without οὗτος. Translated as "this," οὗτος is used as an adjective in these clauses. BDAG defines this use of οὗτος as "pertaining to an entity perceived as present or near in the discourse."[62]

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[58] Robertson, *Grammar*, 756.

[59] Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* (Nashville, TN: B&H Academic, 2016), 153.

[60] Ibid.

[61] Robertson, *Grammar*, 756–57. It is because of this importance that Robertson laments on how the KJV which is influenced by the Vulgate has handled the Greek article "loosely and inaccurately" in translations like "a pinnacle" for τὸ πτερύγιον (Mat 4:5) which he suggests refers to "the wing of the Temple overlooking the abyss" and also τὸ ὄρος in Mat 5:1 which is not just "a mountain" but was "the mountain right at hand" (ibid., 756).

[62] BDAG,"οὗτος," 741. Meanwhile, Robertson, *Grammar*, 697 and BDF, *A Greek Grammar*, § 290 identify a use of οὗτος in a contemptuous sense, although they do not explain how they arrived at identifying this sense.[62] With the examples which they provided (e.g., Mat 26:61; Joh 6:42; 9:24; 12:34; Luk 15:30; 18:11; etc.), we could posit that the contemptuous sense can be gleaned through the context and not just by the lexeme οὗτος. See also Steven Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS (Peabody, MA: Hendrickson, 2010), 367-68, who comments on the lack of a specific criteria upon which Robertson and BDF based their judgment with regard to what they identify as the contemptuous sense of οὗτος.

Along the same line, Langacker maintains that when the speaker uses a demonstrative, she "actively directs the listener's attention to a specific referent that is physically present in the discourse context."[63] He further argues that "this action induces a momentary state of intersubjective awareness, in which the interlocutors share (and know they share) this referential focus."[64] Langacker also points out how the demonstratives incorporate relationships pertaining to distance and identification in its semantic content.[65] In the case of *this*, the nominal which this lexeme modifies would be near the speaker and identifiable by both the speaker and the hearer.[66] Entailed in the idea of focusing or "singling out" a particular reference is a Common Discourse Space (CDS) which contains an immense body of knowledge upon which the referential focus is based.[67] The term "common" in CDS means that the speaker and the hearer have a pool of information which is known to both of them.[68] This information is in their mental space. Langacker explains that during the progression of the discourse, this space is continually updated with every utterance and the interpretation of the current expression or utterance is dependent on the previous one.[69]

From the above explications, we could then propose the following interpretations to Jesus' statements which contain the lexical structure κόσμος οὗτος. First, the use of κόσμος οὗτος signifies his nearness (as the speaker) to the κόσμος. This reinforces the Gospel's claim of his presence ἐν τῷ κόσμῳ (cf. 1:10a). Second, the use of οὗτος reveals that both Jesus and his hearers have the same knowledge (cf. CDS) with regard to κόσμος. Third, and in relation to the second, the knowledge that Jesus has of κόσμος οὗτος is the background for his assertion of his identity as expressed in 8:23e: ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. Meanwhile, when the assertions of Jesus in 8:23de are read alongside 8:23bc, we could infer that he is talking about the existence of two spheres which he uses as part of identification.

8:23a	καὶ ἔλεγεν αὐτοῖς·
b	ὑμεῖς ἐκ τῶν κάτω ἐστέ,
c	ἐγὼ ἐκ τῶν ἄνω εἰμί·
d	ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ,
e	ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

Jesus who is ἐκ τῶν ἄνω is οὐκ ἐκ τοῦ κόσμου τούτου while the Ἰουδαῖοι who are ἐκ τῶν κάτω are ἐκ τοῦ κόσμου τούτου. It is precisely because he is οὐκ ἐκ τοῦ κόσμου τούτου that he could assert that he could save those who are ἐκ τοῦ κόσμου τούτου if they

[63] Langacker, *Cognitive Grammar: A Basic Introduction*, 281.

[64] Ibid.

[65] Ibid., 273, 283.

[66] Ibid., 273.

[67] Ibid., 281. See Chapter 3, n. 100.

[68] Ibid. Langacker explains that as the discourse progresses, this space is continually updated with every utterance (ibid.).

[69] Ibid., 281.

believe in him (8:24).[70] Jesus is ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. In this sense, the binary language that is present in 8:23 clarifies the significance of the identity of Jesus vis-à-vis the identity of his interlocutors.

4.1.4 SYNTHESIS

The preceding discussions were an attempt at presenting the contextual and grammatical uses of κόσμος in the Gospel. Our explorations of the seventy-eight occurrences have revealed the use of κόσμος as the subject and the object in a clause. It is also used as part of prepositional constructions and as modifiers of nominals which primarily describe the identity of Jesus and his mission. The Gospel repeatedly asserts Jesus as one who comes εἰς τὸν κόσμον (12x). He is the light and savior of the κόσμος. However, amid proclaiming his presence ἐν τῷ κόσμῳ, the Gospel is also explicit in proclaiming that Jesus is οὐκ ἐκ τοῦ κόσμου τούτου. Through the use of grounding elements, i.e., the article ὁ and the demonstrative οὗτος, in collocation with other lexemes, the evangelist was able to delineate the landmark of the mission of Jesus and the identity of Jesus in relation to this landmark.

Jesus came εἰς τὸν κόσμον and chose disciples from the κόσμος who ultimately share his identity of being οὐκ ἐκ τοῦ κόσμου τούτου. Because they are οὐκ ἐκ τοῦ κόσμου τούτου, they face opposition in the κόσμος. Our presentations have shown that many of the occurrences of κόσμος parallel each other, and can, therefore, be grouped together. As such, only representative texts will be explored in the succeeding chapters. In the next section of this chapter, an exploration of the four occurrences of κόσμος in the Prologue will be done. Our decision to analyze all four occurrences of κόσμος in the Prologue is based on the premise that these occurrences provide an overview into the other occurrences of κόσμος in the Gospel narratives.

4.2 THE ΚΟΣΜΟΣ AND THE ΛΟΓΟΣ IN THE PROLOGUE

The evangelist's understanding of ὁ κόσμος is first presented in the Prologue where the word occurs four times in three grammatical forms: as the subject (ὁ κόσμος in 1:10bc) and as a part of the prepositional constructions (εἰς τὸν κόσμον in 1:9 and ἐν τῷ κόσμῳ in 1:10a).[71] To begin with, we are cognizant that the Prologue contains a plethora

[70] For further discussion on the salvific intent of the assertion in 8:23−24, see Annex 1.

[71] We are following the general scholarly position that the Prologue is composed of vv. 1−8, amid the criticism of Williams that this is a "herd instinct" in modern scholarship (P. J. Williams, "Not the Prologue of John," *JSNT* 33, no. 4 (2011): 382). Tracing and examining the Prologue in the different periods of its printing, Williams shows that 1:1−5, 1:1−14, and 1:1−17, were each viewed as the Prologue (ibid., 376−82). He concludes that the division in the archetype is after 1:1−5, not after 1:1−18 (ibid., 383). Nonetheless, Williams concedes that taking v. 18 as the end of the Prologue has "some level of natural sense […] provided that this is not given pre-eminence as a unity boundary" (ibid., 384).

of problems which have been subjected to various scholarly interventions.[72] The issues pertain to its genre,[73] form and structure,[74] and history of composition,[75] background and influences (Christian, Gnosticism, Hellenism, and the Jewish Wisdom tradition),[76] function in relation to the Gospel narratives,[77] among many others.[78] Many of these issues are interrelated. It is not within the scope of this work to enter into a discussion with any of these issues.[79] For our current purposes, we shall take the Prologue as a unified literary unit that comes from the hand of the evangelist and is placed at the beginning of the Gospel as its introduction.[80] H. Ridderbos avers that "the overall intent of the Prologue is

[72] See the extensive discussion by Michael Theobald, *Die Fleischwerdung des Logos: Studien zum Verhältnis des Johannesprologs zum Corpus des Evangeliums und zu 1 Joh*, NTA 20 (Münster: Aschendorff, 1988), 6–161, of the literature on the Prologue in the 19th and 20th centuries.

[73] For a view that the Prologue is a hymn with a didactic purpose, see Matthew Gordley, "The Johannine Prologue and Jewish Didactic Hymn Traditions: A New Case for Reading the Prologue as a Hymn," *JBL* 128, no. 4 (2009): 781–802.

[74] See, for instance, the proposed structures of Charles Homer Giblin, "Two Complementary Literary Structures in John 1:1−18," *JBL* 104, no. 1 (March 1985): 87–103; and R. Alan Culpepper, "The Pivot of John's Prologue," *NTS* 27, no. 1 (October 1980): 1–31.

[75] See, for instance, Brown, *John*, vol. 1, 21–23, on the various attempts of scholars (i.e., Bernard, Bultmann, de Ausejo, Gaechter, Green, Haenchen, Käsemann, Schnackenburg, and Brown) at reconstructing the original hymn along with their proposals on the different additions which the evangelist made to the hymn. Eugene Ruckstuhl, *Die literarische Einheit des Johannesevangeliums: Der gegenwärtige Stand Der einschlägigen Forschungen* (Freiburg: Paulusverlag, 1951) identified a set of stylistic criteria in order to establish the unity of the Gospel. He used the same criteria to establish the literary unity of the Prologue (ibid., 63−97). In Chapters 5 and 6 of *Die Fleischwerdung*, 400–493, Theobald argues that the incarnational christology of the Prologue is a response to the claims of the enemies in 1 John that Jesus only became a redeemer at the time of his baptism when the Spirit descended on him (baptismal christology). With this proposal, Theobald is positing that the Prologue belongs to the final redaction of the Gospel. For a more recent analysis of the problem, see Martinus de Boer, "The Original Prologue to the Gospel of John," *NTS* 61, no. 4 (2015): 448–467.

[76] See, for instance, the extensive discussion of Keener, *The Gospel of John*, vol. 1, 339–363, on the various propositions on the background for John's choice of using λόγος. See also Peter Hofrichter, *Im Anfang war der „Johannesprolog": Das urchristliche Logosbekenntnis - die Basis neutestamentlicher und gnostischer Theologie*, BU 17 (Regensburg: Friedrich Pustet, 1986).

[77] Elizabeth Harris, *Prologue and Gospel: The Theology of the Fourth Evangelist* (London and New York: T&T Clark, 2004), 16–25, provides a summary of the various scholarly positions on this problem, particularly those of Harnack, Bultmann, J. A. T. Robinson, Barrett, Dodd, Hooker, and Käsemann.

[78] For a concise discussion of the scholarly works on the Prologue which used form criticism, source criticism, musical-liturgical criticism, and functional criticism, see Chapter Four of Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids, MI and Cambridge: Eerdmans, 2015), 89–119; see also R. Alan Culpepper, *The Gospel and Letters of John*, IBT (Nashville, TN: Abingdon, 1998), 110–20.

[79] For more recent discussions on topics pertaining to the Prologue, e.g., its background, relation to the rest of the narratives in the Gospel, themes, theology, among others, see the collection of papers in Jan G. van der Watt, R. Alan Culpepper, and Udo Schnelle, eds., *The Prologue of the Gospel of John: Its Literary, Theological, and Philosophical Contexts: Papers Read at the Colloquium Ioanneum 2013*, WUNT 359 (Tübingen: Mohr Siebeck, 2016).

[80] Cf. Luc Devillers, "Le Prologue du quatrième évangile, clé de voûte de la littérature johannique," *NTS* 58, no. 3 (2012): 317–30; Culpepper, *The Gospel and Letters*, 119–20; and Carson, *John*, 111. See

[…] to describe the background against which Jesus' historical self-disclosure must be understood."[81]

Since the Prologue introduces the Gospel, P. Anderson maintains that "[…] if one can discern the heart of the Prologue, it unlocks the door to understanding the heart of the Gospel."[82] The statements above inform us of the importance of the Prologue for the understanding of the Gospel. Although scholars vary in the way they describe the function of the Prologue in relation to the whole Gospel, they are one in recognizing that the Prologue contains major themes that are further elaborated in the Gospel.[83] If this is so, we can presuppose connections between the four occurrences of κόσμος in the Prologue and the remaining occurrences in the Gospel. Hence, our analyses of the four occurrences of κόσμος in the Prologue are aimed at knowing the different angles in which the evangelist construes κόσμος and these construals could also be reflected in most, if not all, of the 78 occurrences of κόσμος in the Gospel.

4.2.1 The Larger Context (John 1:1−18)

B. Lindars divides the Prologue into four sections: Cosmology (1:1−5), Witness (1:6−8), History (1:9−13), and Salvation (1:14−18).[84] The Prologue opens the Gospel narrative with the solemn announcement of the existence of the Word from the beginning, its origin in and oneness with God (1:1). It continues with the statement of the coming

also Thompson, *John,* 26, who opines that the Prologue is a "prose introduction" to the Gospel narrative whose central figure is Jesus. However, she has aptly pointed out that because it is only an introduction, it does not contain all the themes that are present in the Gospel (ibid.). As the beginning of the Gospel, Elizabeth Struthers Malbon, "'Ending at the Beginning: A Response': A Discussion of Form and Function of Beginnings in the 4 Canonical and 2 Noncanonical Gospels," *Semeia*, no. 52 (1990): 175–84, explains that the Prologue has "interactional," "intratextual," and "intertextual" functions. The "interactional function" pertains to the way in which the beginning of the gospel (and of any narrative) connects the reader to the text and shapes the perspective of the reader on how to view the gospel (ibid., 177). The "intertextual function" pertains to how the gospel beginning directs its readers to know which other texts can be used to interpret the gospel (ibid., 177–78). The "intratextual function" enables the reader to have an insight into the narrative world of the text by establishing the setting, introducing characters, plots, themes, rhetorical modes (e.g. the Johannine rhetorical mode of metaphors and irony), and framing devices and, thus, prepares the reader for what is to come (ibid., 178).

[81] Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*, trans. by John Vriend (Grand Rapids, MI and Cambridge: Eerdmans, 1997), 17.

[82] Paul N. Anderson, "The Johannine Logos-Hymn: A Cross-Cultural Celebration of God's Creative-Redemptive Work," in *Creation Stories in Dialogue: The Bible, Science, and Folk Traditions* (Radboud Prestige Lectures in New Testament, ed. R. Alan Culpepper and Jan G. van der Watt, BIS 139 (Leiden and Boston, MA: Brill, 2016), 223. See also John Painter, "The Prologue as an Hermeneutical Key to Reading the Fourth Gospel," in *Studies in the Gospel of John and Its Christology: Festschrift Gilbert Van Belle*, ed. Joseph Verheyden et al., BETL 265 (Leuven, Paris, and Walpole, MA: Peeters, 2014), 37–60.

[83] See Carson, *John*, 111, for a list of the themes.

[84] Lindars, *The Gospel of John*, 77–80. For a similar subdivision, see also John F. McHugh, *John 1—4: A Critical and Exegetical Commentary*, ICC (London and New York: T & T Clark, 2009); and Barrett, *John*, 149–50.

into being of all things in creation through the Word (1:3) who has life in himself (1:4).[85] This life is described as the light of all humankind which the darkness is not able to overcome (1:5). The theme of light continues in the succeeding verses. A shift occurs in 1:6−8 with the introduction of John the Baptist and his important role in relation to the light (1:6). The contrast is made explicit. He was not the light but was the witness who will testify to the light (1:7−8). The purpose of his testimony is that all might become believers (1:7c). The focus shifts again in 1:9−13 as the light is introduced in relation to the κόσμος. John 1:9 continues the theme of light as it announces the coming of the true[86] light εἰς τὸν κόσμον and its reception by ὁ κόσμος (1:10) and by οἱ ἴδιοι (1:11−13).

In 1:14, we hear of the explicit announcement of the incarnation of the Word.[87] In 1:15, the witness of John the Baptist to the light is again picked up. The succeeding verses present a comparison between the incarnate Word and John the Baptist (1:15−16). While in 1:6−8 the focus was on the function of the Baptist, the focus in 1:15 is on the identity of the light, the Word, whose rank is greater than John's. Another comparison is presented in 1:17, i.e., between the incarnate Word and the Mosaic law (1:17). The theme of the unity of the Father and the Word which was announced at the beginning (1:1) is resumed in 1:18. In this verse, the incarnate Word is announced as the revealer, the one who exegetes the Father.

4.2.2 The Text (John 1:9−10) and Its Intermediate Context (John 1:9−13)

We are taking 1:9−13 as one unit which forms the intermediate context of 1:9−10 following the position of Lindars et al.[88] Our decision is based on the unity of these verses with regard to the theme of the coming of the true light (i.e., the Word) εἰς τὸν κόσμον,

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[85] Many scholars find allusions to the Genesis creation story in the Prologue (see Chapter 1, section 1.3.5). However, we concur with J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids, MI and Cambridge: Eerdmans, 2010), 46, that the interest of John lies in revelation and redemption, not in creation. In his previous commentary, J. Ramsey Michaels, *John*, NIBC (Peabody, MA: Hendrickson, 1989), 21, points out that while the first few verses of the Prologue situate the person of Jesus in relation to the past, the focus of the Prologue is the proclamation of Jesus' person in relation to the present and the future. The rest of our citations of Michaels are based on his NICNT 2010 commentary on the Gospel of John.

[86] John Henry Bernard, *A Critical and Exegetical Commentary on the Gospel According to St. John*, ed. A. H. McNeile, vol. 1, ICC (Edinburgh: T & T Clark, 1928), 11, comments that while the translation "true" may be convenient, it does not render ἀληθινός correctly since the word "true" signals that other lights are "misleading." He suggests that "perfect Light" would be a better translation (ibid.). Hence, Jesus is "'the perfect Light,' in whose radiance all other lights seem dim [...] (ibid.). With this, Bernard argues that the opposite of ἀληθινός is not "false" but, rather, "imperfect," "shadowy," or "unsubstantial" (ibid.).

[87] Lindars, *The Gospel of John*, 79, maintains that this is the most important proclamation of the Prologue in light of a dualistic Hellenistic thinking where the flesh is considered to be incompatible with the divine. He further asserts that the text is also important in a Jewish milieu which would not take kindly to the announcement that someone whose birth is known could be the revealer of the invisible God (ibid.). See also Thompson, *John*, 32, who argues that this proclamation marks the uniqueness of Johannine christology in its ancient context.

[88] See n. 84 above.

its role in the coming into being of ὁ κόσμος, its presence and reception ἐν τῷ κόσμῳ, and the implications of its reception or non-reception. John 1:9−10 reads:

1:9a$_1$	Ἦν τὸ φῶς τὸ ἀληθινόν,
9b	ὃ φωτίζει πάντα ἄνθρωπον
9a$_2$	ἐρχόμενον εἰς τὸν κόσμον.
1:10a	ἐν τῷ κόσμῳ ἦν,
b	καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο,
c	καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

Given the progression of the narrative, i.e., from the atemporal scene where ὁ λόγος was with θεός (1:1−2), to the creation of all things through ὁ λόγος (1:3−5), to a historical person (1:6−8), we concur with those scholars who consider 1:9−13 to already pertain to the historical coming of Jesus.[89] For Barrett, 1:9−13 reveals that the narrative which began with the eternal has finally moved towards the "temporal and particular."[90] With this, we posit to interpret the coming of ὁ λόγος in 1:9 as already indicating the incarnation. Not only is the existence of the incarnate λόγος in the world declared in 1:10−13, but the evangelist also presents the responses of those to whom ὁ λόγος came.

4.2.3 The Construal of ΚΟΣΜΟΣ in 1:9−10

As mentioned, 1:9−10 contains four occurrences of κόσμος. Each of these occurrences will be analyzed in their respective usage events.

4.2.3.1 John 1:9

John 1:9 reads: Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. There are a few interrelated problems with the construction of this verse. The problem centers on whether to take ἦν ἐρχόμενον as a periphrastic construction with τὸ φῶς τὸ ἀληθινόν as the subject amid the eight words between ἦν and ἐρχόμενον or to interpret ἐρχόμενον in relation to ἄνθρωπος. Because ἐρχόμενον can either be nominative neuter or masculine, it could agree with either φῶς or ἄνθρωπος.[91] We concur with those who interpret ἦν ἐρχόμενον as a periphrastic construction. Thus, we agree with the usual

[89] Cf. Moloney, *John*, 37; John W. Pryor, "Jesus and Israel in the Fourth Gospel: John 1:11," *NovT* 32, no. 3 (July 1990): 202. See also Culpepper, "The Pivot," 13. We concur with Culpepper in his claim that "[t]he christological emphasis of the gospel and its debates with the Jews demand that whatever the meaning of these verses (1:9−12) may have been in an underlying hymn, they refer to the earthly ministry of Jesus in the Prologue" (ibid.).

[90] Barrett, *John*, 160. For Werner H. Kelber, "The Birth of a Beginning: John 1:1−18," *Semeia*, no. 52 (January 1990): 219, the announcement in 1:9 shifts the location of the λόγος (i.e., its decentering) from its privileged position ἐν ἀρχῇ.

[91] Barclay M. Newman and Eugene A. Nida, *A Translator's Handbook on the Gospel of John* (London, New York, and Stuttgart: United Bible Societies, 1980), 16, cite the differing TEV translations of the text. The TEV text reads "the light that comes into the world and shines on all mankind" (ibid.). However, in certain TEV editions, the text is "the light that shines on all men who come into the world" (ibid.).

English translation of 1:9 as: "The true light, which enlightens everyone, was coming into the world" (1:9). Our position finds intratextual support from the Gospel's repeated assertion of Jesus as the light of the κόσμος (8:12; 9:5) who is coming εἰς τὸν κόσμον (3:19; 12:46a). As mentioned above, John uses the lexical structure εἰς τὸν κόσμον thirteen times and εἰς τὸν κόσμον τοῦτον once. In the Gospel, it is always Jesus who is announced as coming (cf. ἔρχομαι) εἰς τὸν κόσμον and not human persons (3:19b; 6:14d; 9:39b; 11:27c; 12:46a; 16:28b; 18:37g).[92] John's choice of εἰς τὸν κόσμον as the landmark in 1:9 prepares for the assertions in 1:10.

There is also the related problem with regard to the subject of the verse. Is it the neuter τὸ φῶς τὸ ἀληθινόν or ὁ λόγος (implied)? If the subject is ὁ λόγος, it would mean that τὸ φῶς τὸ ἀληθινόν is a predicate nominative. Taking ὁ λόγος as the subject would fit perfectly with αὐτός in 1:10−12. However, we consider τὸ φῶς τὸ ἀληθινόν to be the subject of ἦν in continuity with the two occurrences of φῶς in 1:8.[93] The structure of the verses in the Prologue reveals a pattern where the evangelist begins a new assertion using a lexeme from the immediately preceding clause (cf. λόγος in 1:1a and 1:1b, θεός in 1:1b and 1:1c; ζωή in 1:4a and 1:4b; φῶς in 1:4b and 1:5a; etc.).[94] Brown calls this "staircase parallelism."[95] This pattern continues in 1:9 which picks up the φῶς of 1:8.

John 1:9 presents Jesus as the light who comes εἰς τὸν κόσμον (cf. 3:19b). Jesus (the true light) is the trajector and the landmark is the κόσμος. The lexeme κόσμος is part

[92] Cf. Pryor, "Jesus and Israel," 203–4 and Brown, *John*, vol. 1, 10. Schnackenburg, *John*, vol. 1, 254, explains that periphrastic constructions are not unusual in John (cf. 1:28; 2:6; 3:23; 10:40; 11:1: 13:23; 18:18, 25). He explains ἐρχόμενον εἰς τὸν κόσμον as an afterthought which the evangelist added to further qualify τὸ φῶς (ibid.). Meanwhile, noting that there are other instances where a periphrastic construction contains an intervening word or phrase (e.g., Joh 1:28, Mar 14: 49, and Luk 2:8), Brown, *John*, vol. 1, 9, argues that the construction in 1:9 is not completely unique. He explains that the separation of ἦν ἐρχόμενον could be motivated by the evangelist's intention to end the verse with κόσμος which he picks up in 1:10, thereby, repeating the literary style which he uses in the other parts of the Prologue (cf. "staircase parallelism") (ibid.). Following BDF, Brown further opines that if in a separated periphrastic construction a certain independence is granted to the main verb, 1:9 could be considered as emphasizing the idea "that there was a real light and it was *coming* into the world" (ibid., italics original). For a concise summary of the interpretations of 1:9 by patristic authors and commentators, see Brown, *John*, vol. 1, 9–10. See also the discussion of Peder Borgen, "Logos Was the True Light: Contributions to the Interpretation of the Prologue of John," *NovT* 14, no. 2 (April 1972): 123. Borgen translates 1:9 as "He (i.e. Logos) was the true light, which enlightens every man when it (light) enters the world" (ibid.). For Borgen, ἐρχόμενον and φωτίζει characterize the coming of Jesus, so that the light does its enlightening function as it comes (ibid.).

[93] *Pace* Hartwig Thyen, *Das Johannesevangelium*, HNT 6 (Tübingen: Mohr Siebeck, 2005), 80–81; Borgen, "Logos Was the True Light," 122; and Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray, R. W. N. Hoare, and J. K. Riches (Philadelphia, PA: Westminster, 1971), 52.

[94] Cf. Michael Theobald, *Im Anfang war das Wort: Textlinguistische Studie zum Johannesprolog*, SBS 106 (Stuttgart: Katholisches Bibelwerk, 1983), 22. Meanwhile, C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1968), 282, argues that the use of αὐτός in 1:10−12 could indicate the evangelist's intention to have Jesus (who is both ὁ λόγος and τὸ φῶς τῶν ἀνθρώπων) as the subject of the proposition.

[95] Brown, *John*, vol. 1, 6. Mark W. G. Stibbe, *John* (Sheffield: JSOT Press, 1993), 28–29, calls it "step-stair parallelism."

of an adverbial prepositional construction. The context and the periphrastic construction ἦν ἐρχόμενον point to the distance between the trajector and the landmark. Moreover, the verb entails the purposive action of the trajector to reach the landmark.[96] With the movement, two spatial locations are implied, i.e., the origin of the trajector and its direction.

Most English translations render ἦν ἐρχόμενον as "was coming" (cf. NAB, NJB, NRSV, RSV). D. Wallace explains that the imperfect verb form presents an action like a "motion picture," i.e., it "[portrays] the action as it unfolds. As such, the imperfect is often incomplete and focuses on the *process* of the action."[97] The choice of the verb (cf. imperfect εἰμί + ἐρχόμενος) indicates a construal of the action as involving a process. Hence, we can say that for the evangelist, the incarnation which is presented in 1:9 is seen as the unfolding of an event. The Word who was previously in the sphere of God (1:1−2) was coming towards the κόσμος (1:9). This movement may be diagrammed as follows:

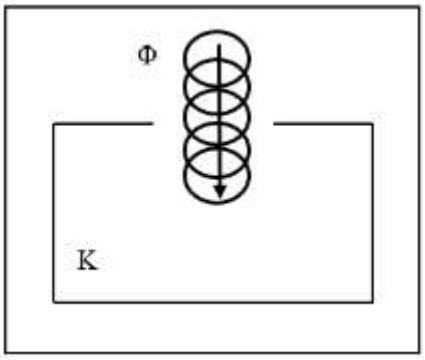

Figure 2.

The solid circle in the figure represents the trajector τὸ φῶς τὸ ἀληθινόν (Φ). Its path of motion is represented by the series of circles and the solid arrow. By highlighting the movement of the trajector, the figure shows the profiled processual movement and entrance of the trajector τὸ φῶς τὸ ἀληθινόν towards the landmark ὁ κόσμος (K).[98] The movement signifies that the SR of the true light (the λόγος) is that of a Mover. As the landmark which provides the human setting for the coming of the true light, the SR of κόσμος is Zero.[99] In the figure, the trajector ends up being situated or located in the landmark. Inherent in the idea of movement is a conceptualization of more than one location. Thus, the profiling of the movement of τὸ φῶς τὸ ἀληθινόν in 1:9 brings to the reader's view its origin and its destination. The significance of this movement from one

[96] Cf. BDAG, "εἰς," 288–289. See also Luraghi, *On the Meaning of Prepositions*, 326, who argues that prepositions which express direction (e.g., εἰς and ἐπί) can also encode purpose.

[97] Wallace, Greek Grammar Beyond the Basics, 541.

[98] Cf. Ronald W. Langacker, *Cognitive Grammar: A Basic Introduction*, 101. The representation of the landmark as a rectangle follows that of Langacker's (ibid., 116). Nonetheless, in our other diagrams, both trajector and landmark will be represented by a circle.

[99] See Section 4.5.

location to another is explicated by the other lexemes in the verse. John 1:9 describes the function of the true light through the nominal ὃ φωτίζει πάντα ἄνθρωπον. This function was already alluded in 1:4: ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.[100] What is new in 1:9 is the assertion of his coming towards the κόσμος.

Having introduced the light in relation to life in 1:4, verse 9 profiles its movement in relation to a landmark. Hence, the coming of light in 1:9 entails the coming of life towards ὁ κόσμος because in the light was life (cf. 6:33, 35, 51).[101] The action of the light (φωτίζω) provides a clue with regard to a quality that is present in ὁ κόσμος.[102] While the Prologue does not explicitly describe ὁ κόσμος to be in darkness, this quality is implied in view of the function of the true light (cf. ὃ φωτίζει πάντα ἄνθρωπον in 1:9). The theme of the conflict between the light and the darkness is first introduced in 1:5. This theme finds explicitation in the Gospel narratives where Jesus makes the stark contrast between him as the light who has come into the κόσμος where darkness exists (3:19−20; 12:35, 46). Jesus proclaims himself as the light of the κόσμος (8:12; 9:5).

How do we interpret the landmark of the true light? While there are those who interpret κόσμος in 1:9 as pertaining to the entire creation,[103] many see in it an

[100] Cf. Carson, *John*, 119, who observes that in this verse, John is more interested to present the light in relation to its source (the λόγος who has life in himself) and its purpose (for human persons). Barrett, *John*, 157–158, identifies various texts from the OT (e.g., Eze 37:1-14; Psa 119; 130; etc.), as well as, from the Hellenistic religious and philosophical thought (cf. Hermetic tractates) where both "life" and "light" occur. However, Lindars, *The Gospel of John*, 86, seems right to propose that John's use of these two words does not only reflect a dependence on the OT creation passages, but also on the "universal employment of them in the religious language of his times [*sic*]."

[101] Malina and Rohrbaugh, *John*, 32, consider this announcement to have a messianic significance similar to the coming of the light to Israel. They argue that the Gospel's references to Jesus as light has intertextual relations to Israel's messianic texts (e.g., Isa 9:2 and 60:1−2; cf. Mat 4:16) (ibid.).

[102] Barrett, *John*, 161, presents two possible meanings of φωτίζω in this usage event. It could mean (1) "to shed light upon," "to bring to light," "to make visible" or its secondary, but more common meaning of (2) "to illuminate inwardly," "to instruct," or "to give knowledge." Barrett points out that an interpretation of the Prologue based on Hellenistic religions coupled with a conception of the λόγος in terms of Stoic philosophy would naturally lead to a reading of 1:9 as human illumination by divine Reason (ibid.). However, when read in light of the immediate context of the Prologue and the larger context of the Gospel narratives, Barrett cogently argues for the aptness of the first meaning (ibid.). In this sense, the "bringing to light" is a judgment because the human person who encounters the light is confronted with the task of making a decision for or against the light (ibid.). For a similar position, see Carson, *John*, 124. Citing intra-textual support, Carson explains that through the incarnation, the light shines on every human person (i.e., ὁ λόγος has entered the realm of human history and has made himself visible and known) and elicits a response, i.e., acceptance (cf. 1:12−13; 3:21) or rejection of it (cf. 3:19−20): "In John's Gospel it is repeatedly the case that the light shines on all, and forces a distinction (e.g., 3:19−21; 8:12; 9:39−41)" (ibid.). As the human person responds to the light, the nature of that person is revealed through his or her response to the light.

[103] See, for instance, Franz Mußner, *ΖΩΗ: Die Anschauung vom „Leben" im vierten Evangelium unter Berücksichtigung der Johannesbriefe*, MThS, hist. 5 (München: Karl Zink Verlag, 1952), 57. Mußner considers κόσμος in 1:9, 1:10ab to refer to the entire creation while 1:10c refers to human persons who are hostile to God and the One whom God sent (ibid.). He calls these persons „die Juden" (ibid.).

anthropological referent.[104] For J. Blank[105] and J. Zumstein,[106] John's use of κόσμος is undeniably anthropologically-oriented since it is in the world of human persons where the revelation takes place.[107] This position is strongly supported by the intermediate context where the true light is described in relation to its function of giving light to human persons. However, the anthropological meaning entails the spatial meaning as well because an inhabitant cannot exist without a habitat. Hence, we posit a translation of κόσμος in 1:9 as "the sphere or the world of human persons" and the verse would read as follows: "The true light that gives light to every person was coming towards the sphere of human persons." In this rendering, the anthropological aspect to the meaning of κόσμος is profiled. However, intertwined with it is the spatial dimension, thereby showing the inseparability of the inhabitants from their place of habitation.

Having proposed an anthropological referent for κόσμος in 1:9, another question arises. Does ὁ κόσμος refer only to Israel and her people?[108] Or does it encompass the entire human race?[109] If the evangelist intended the society of Israel to be its only referent, why didn't he use Ἰσραήλ, after all, the evangelist presents Jesus' identity in relation to Ἰσραήλ (cf. 1:31; 49; 12:13)?[110] On the other hand, if John intended a landmark which would pertain to any human person without ethnic boundaries, would it not have been more logical to pick up ἄνθρωπος which had been used thrice already? John could have used πρὸς τόν ἄνθρωπον[111] or εἰς τὸν ἄνθρωπον,[112] instead of εἰς τὸν κόσμον.

In trying to analyze how language is processed by human persons cross-linguistically, S. Runge uses three core principles, one of which is "[c]hoice implies meaning."[113] He maintains,

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[104] Cf. Schnackenburg, *John*, vol. 1, 255; Barrett, *John*, 161; Lindars, *The Gospel of John*, 89. See also Newman and Nida, *A Translator's Handbook on the Gospel of John*, 14.

[105] Josef Blank, *Krisis : Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg im Breisgau: Lambertus, 1964), 190.

[106] Jean Zumstein, *L'Évangelie selon Saint Jean (1–12)*, CNT, IVa (Genève: Labor et Fides, 2014), 62.

[107] *Pace* Edward Klink III, "Light of the World: Cosmology and the Johannine Literature," in *Cosmology and New Testament Theology*, ed. Jonathan Pennington and Sean McDonough, LNTS 355 (London: T & T Clark, 2008), 75, and Günther Baumbach, "Gemeinde und Welt im Johannesevangelium," *Kairos* 14, no. 2 (1972): 122, who claim that the referent of κόσμος in 1:10ab is the entire creation while the referent of 1:10c is anthropological.

[108] Cf. Malina and Rohrbaugh, *John*, 32. See also Botha and Rousseau, "For God Did Not so Love the Whole World," 1149–68.

[109] Barrett, *John*, 161; Dodd, *Interpretation*, 284.

[110] John does not use εἰς with Ἰσραήλ as the object even though it contains various texts where εἰς is used to mark places, e.g., εἰς τὴν Γαλιλαίαν (1:43; 4:43, 45, 47), εἰς Ἱεροσόλυμα (2:13), εἰς Καφαρναούμ (2:12; 6:24), εἰς τὴν Ἰουδαίαν γῆν (3:22; 7:3), etc.

[111] The lexical structure πρὸς τόν ἄνθρωπον does not occur in the NT. However, it occurs in the following LXX texts: Gen 24:29, 30; 43:13, 19; 1Ki 12:24; 13:7, 21; 4:25, 42. πρὸς τοὺς ἀνθρώπους is attested in Isa 36:12.

[112] In the following texts, John uses εἰς with either a personal noun or pronoun as the object: 4:39; 7:5; 9:35; 11:25, 26; etc. It is worth noting that Jesus is the object in all of these cases.

[113] Runge, *Discourse Grammar*, 5. The other two principles are: "Semantic or inherent meaning should be differentiated from pragmatic effects" and "Default patterns of usage should be distinguished from

> "All of us make choices as we communicate: what to include, how to prioritize and order events, how to represent what we want to say. The choices we make are directed by the goals and objectives of our communication. The implication is that if a choice is made, then there is meaning associated with the choice."[114]

Given this insight, it behooves the interpreter to find out the plausible underlying reason behind John's choice of ὁ κόσμος given the other lexemes that are available to him. In his commentary, M. Theobald argues that the light in 1:9 signals a universal significance which concerns every human person who is confronted with the possibility to come before God or to turn away from him in unbelief.[115] He further contends that a universal interpretation for the action of the λόγος in 1:11 was intended by the evangelist to counter a particularizing Judeo-Christian understanding of the coming of Jesus.[116] Theobald believes that the coming of Jesus is for all people and it is for every person to decide whether to receive him or not.[117] If the light signals a universal significance, the use of κόσμος as the landmark for the action of the light could complement this universal reading.

Noting how John uses words with two levels of meaning, C. H. Dodd maintains that the coming of the true light εἰς τὸν κόσμον is to be interpreted in two levels, i.e., the universal and the particular. With regard to a universal interpretation, Dodd argues that the coming of the light pertains to the mission of Jesus. In other words, the coming of the true light towards ὁ κόσμος means a coming towards the whole of humankind to draw people to himself (12:32) and to gather the scattered children of God (11:52).[118] With regard to the particular meaning, Dodd contends that 1:9 could also pertain to the historical coming of Jesus to the people of Israel.[119] In this second interpretation, ὁ κόσμος refers to the Jewish people. Dodd supports his universal and particular interpretations with the evangelist's style of writing wherein particular events are presented "as 'signs'

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marked ones" (ibid.). Runge explains that Discourse Grammar is a function-based approach which complements the formal approaches to the analysis of the Greek NT (ibid., 3, 5).

[114] Ibid., 5–6.

[115] Michael Theobald, *Das Evangelium nach Johannes. Kapitel 1—12*, RNT (Regensburg: Pustet Friedrich, 2009), 122.

[116] Ibid., 123.

[117] Ibid., 123: „Der Grund für diese universale Ausweitung liegt in der Pragmatik der Prologkonzeption, die gegen ein »judenchristliches« Verständnis Jesu und seiner Sendung gerichtet ist, das noch ganz im Horizont Israels denkt. Nein, sagt der Evangelist, Jesus ist der inkarnierte Logos, der alle angeht und jeden Menschen vor die Entscheidung stellt!" In his earlier work, Theobald argued that 1:3-5, 9-11 was the evangelist's attempt to express the universal soteriological work of the Logos to counter the esoteric claims of Johannine sects (Theobald, *Im Anfang*, 52–53). See also Benedikt Schwank, *Evangelium nach Johannes, erläutert für die Praxis*, 2., verb. und erw. Aufl. (Erzabtei St. Ottilien: EOS-Verlag, 1998), 30.

[118] Dodd, *Interpretation*, 284.

[119] Ibid., 284. For a similar position, see George R. Beasley-Murray, *John*, 2nd ed., WBC 36 (Nashville, TN; Dallas, TX; Mexico; and Rio de Janeiro: Thomas Nelson, 2000), 12.

of eternal realities."[120] From this line of argument, the mission of Jesus is interpreted in light of his coming towards a particular people who existed in a particular geographical place at a particular time. However, this mission goes beyond the spatial and temporal boundaries.

Dodd's interpretation makes sense if we consider 1:9 as already introducing the incarnation. Jesus was born in the land of Israel and exercised his ministry among its people. When the historical coming of Jesus is factored in, κόσμος can be interpreted as referring to the land of Israel and her people. However, the choice of the evangelist to use κόσμος as the landmark of the action of the true light, not Israel, is suggestive of a non-Israel exclusive interpretation. κόσμος opens the text to a non-Israel limited interpretation. A universal interpretation of κόσμος in 1:9 finds support from the Gospel narratives which present Jesus as one whose mission extends beyond the confines of the land of Israel and its people (cf. 7:35; 10:16; 11:52; 12:20−21; 19:20).[121] Hence, it is plausible that the evangelist purposely used the lexeme κόσμος in 1:9 to indicate a landmark of the mission of the incarnate Word that includes, but is not limited to, Israel. Further support for this contention will be provided below as we analyze the occurrences of ὁ κόσμος in 1:10abc and the interrelations of the assertions in 1:10−13.

4.2.3.2 John 1:10a

John 1:10a reads ἐν τῷ κόσμῳ ἦν. When read against the previous clause, the implied subject of 1:10 is the true light whose coming was introduced in 1:9. However, when read against the succeeding clauses (i.e., 1:10bc), the implied subject of 1:10a is ὁ λόγος.[122] Regardless of whether we take the true light or ὁ λόγος as the subject, the referent of both nominals is Jesus. In 1:10, κόσμος is again part of a prepositional construction which functions as an adverb.[123] While the pre-posing of ἐν τῷ κόσμῳ may be considered a literary style to connect with εἰς τὸν κόσμον in the previous verse, this pre-posing vis-à-vis the use of εἰμί is strongly suggestive of a construal which foregrounds the state of ὁ λόγος in relation to ὁ κόσμος. The assertion of the presence of the trajector

[120] Dodd, *Interpretation*, 284. The question on the presence of the interrelated themes of universalism and particularism in the Gospel of John has also been studied by Francisco Jr. Lozada, "Johannine Universalism and Particularism: Toward an Intercultural Reading of John 6," *JHLT* 10, no. 4 (May 2003): 5–21. However, Lozada's focus is on the universal and the particular aspects of the identity of Jesus. For instance, he explains that in the Prologue, the λόγος which represents universality becomes particularized in the incarnation (ibid., 9). In this article, Lozada argues that the narrative in John 6 "contains seeds of universalism and particularism" (ibid., 5). He considers the intertwined themes of universalism and particularism to be present in the other Gospel narratives as well (ibid.).

[121] Cf. Zumstein, *Saint Jean*, 62.

[122] While we earlier proposed that the subject of 1:9 is the true light, we consider ὁ λόγος to be the implied subject of 1:10a because of the use of αὐτόν in 1:10bc. Like Dodd, we argue that there is not much difference whether we take τὸ φῶς or ὁ λόγος as the subject in 1:10a because both refer to Jesus (see n. 94 above).

[123] The phrase ἐν τῷ κόσμῳ occurs seven times in John. There is one instance of ἐν τῷ κόσμῳ τούτῳ (cf. 12:25). See Appendix 1, Table 1.5.

ἐν τῷ κόσμῳ is a logical continuation of the assertion in 1:9. We can diagram 1:10a as follows:

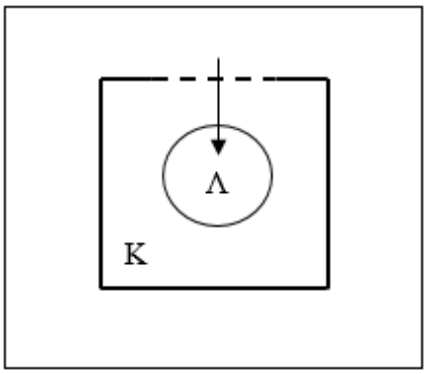

Figure 3.

Figure 3 shows the profiling of the presence of the trajector ὁ λόγος (Λ) in the landmark κόσμος (K).[124] The arrow indicates that the presence of Λ in K necessitated a movement towards K. The trajector ὁ λόγος arrived and is located in the landmark ὁ κόσμος. The definitive presence of the trajector ἐν τῷ κόσμῳ is indicated by ἐν.[125] The one who was announced as coming εἰς τὸν κόσμον (1:9) is announced to be ἐν τῷ κόσμῳ (1:10a). The landmark ὁ κόσμος becomes a marker of the location of ὁ λόγος. BDAG identifies the primary meaning of ἐν as a marker of position in relation to location, i.e., a space or place.[126]

This locative aspect is reflected in most English Bible translations of ἐν τῷ κόσμῳ as "in the world" (cf. NAB, NJB, NRSV, RSV). For Newman and Nida, κόσμος in this clause pertains to a particular place even though they consider the four occurrences of κόσμος in 1:9−10 to generally pertain to human persons.[127] However, BDAG notes that ἐν does not just mark spatial locations, but also locations in relation to persons.[128] Examples of this use can be found in Mar 5:30 (ἐν τῷ ὄχλῳ), Luk 2:14 (ἐν ἀνθρώποις), and Gal 1:14 (ἐν τῷ γένει μου). With this, we could argue for a rendering of ἐν as "among" instead of "in" thereby signaling an anthropological referent of κόσμος.

Following our interpretation of κόσμος in 1:9 as the "sphere of human persons," we posit that κόσμος in 1:10a refers to "human persons" who are the object of the function of the true light in 1:9.[129] As such, 1:10a could be rendered as: "He was among human

[124] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 101. According to Michel Achard, "Construal and Perspective Taking," in *The Routledge Encyclopedia of Second Language Acquisition,* ed. Peter Robinson (London and New York: Routledge, 2013), 121, "the preposition *in* profiles the simple relation which obtains between the container and the entity it contains."

[125] See our discussion in 4.1.2.3.3.

[126] Cf. BDAG, "ἐν," 326.

[127] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 17.

[128] BDAG, "ἐν," 326–27.

[129] Cf. Barrett, *John*, 161; Brown, *John*, vol. 1, 10; Bultmann, *John*, 54.

persons." In this interpretation, the λόγος is situated ἐν τῷ κόσμῳ. He was in the presence of human persons who were witnesses to his words and deeds. When interpreted in this sense, ὁ κόσμος would pertain to the people of Israel among whom the incarnate λόγος sojourned and revealed himself. However, the use of ἐν τῷ κόσμῳ instead of ἐν τῷ Ἰσραήλ (cf. Mat 8:10; 9:33; Luk 2:34; 4:25; 4:27) raises the question of why John opted for the former prepositional phrase instead of the latter. In continuation with our interpretation of ὁ κόσμος in 1:9, we consider ὁ κόσμος in 1:10a to contain both particular and universal nuances. In other words, the λόγος who was with God from the beginning was now in the presence of human persons. In particular, he was among the people of Israel.

The κόσμος (i.e., Israel and her people) provides the setting for the mission of the λόγος (cf. ὃ φωτίζει πάντα ἄνθρωπον) which was announced in 1:9.[130] However, as one who is presented in what Dodd calls the universal categories of φῶς and λόγος, along with the use of κόσμος, the universal dimension of the meaning of κόσμος in 1:10a cannot be overlooked. Indeed, κόσμος in 1:10a could refer to the particular people of Israel among whom Jesus was present. The person of the historical Jesus needs to be located historically in the particular, i.e., Israel and her people. But these people are part of the larger humanity. We, therefore, propose that the use of universal categories in the Prologue signals that the focus of the assertion in 1:10a is the presence of Jesus among human persons, and not just to a particular people.

The particular and the universal dimensions are present in the use of κόσμος in 1:10a. The verb εἰμί hones in the presence and location of the λόγος among the people of the κόσμος.[131] As the entity which serves as the setting, ὁ κόσμος has Zero SR. As the entity which is described as ἐν τῷ κόσμῳ, ὁ λόγος also has Zero SR. By putting both ὁ κόσμος and ὁ λόγος in the same viewing frame with the verb εἰμί, 1:10a portrays the proximity of the two entities whose distance (i.e., both belong to different spheres) was implied by the announcement in 1:9.[132] The one who is ἐκ τῶν ἄνω and, consequently, οὐκ ἐκ τοῦ κόσμου τούτου (cf. 8:23) is present ἐν τῷ κόσμῳ. Further discussion on the particular and universal nuances of the expression ἐν τῷ κόσμῳ is done in Chapter 6, section 6.3.3.1.2.

4.2.3.3 John 1:10b

Having asserted the presence and the proximity of ὁ λόγος to ὁ κόσμος in 1:10a, the next clause reinforces the picture of the nearness between ὁ λόγος and ὁ κόσμος. John 1:10b reads: καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο (1:10b). The clause presents the beginning of the relationship between ὁ κόσμος and ὁ λόγος (cf. διά) because the latter is the reason

[130] Cf. Barrett, *John*, 161.

[131] Cf. BDAG, "εἰμί," 282–284, with regard to following meanings of εἰμί: "be," "exist," "be in reference to location, persons, conditions, or time."

[132] Cf. ibid., 283, on the use of εἰμί "to describe a special connection between the subject and a predicate noun."

for the bringing forth of the former.[133] John 1:10b has ὁ κόσμος as the syntactical subject and ἐγένετο as the predicate. The juxtaposition of γίνομαι with δι᾽ αὐτοῦ recalls 1:3 and clearly points to the process of the coming into being of ὁ κόσμος through ὁ λόγος.[134] The assertion in 1:10b harks back to the creation event and, consequently, brings to the reader's consciousness the creator-creation relationship.[135] Because we are reading 1:10b in view of 1:10c and in light of our interpretations of ὁ κόσμος in 1:9 and 1:10a, it follows that we consider the referent of κόσμος in 1:10b to be human persons in general.[136] John 1:10b asserts that all human persons have come into being through ὁ λόγος. Hence, we propose to render 1:10b as: "And human persons came into being through him."

In 1:10b, the speaker puts onstage both ὁ κόσμος and αὐτός (cf. ὁ λόγος). ὁ λόγος is the implied actor of γίνομαι. By identifying the Agent (i.e., the trajector) of γίνομαι through δι᾽ αὐτοῦ, the speaker hints at its importance in the clause. In this sense, the implied actor ὁ λόγος has the SR of Agent while the SR of ὁ κόσμος is Patient.[137] However, while αὐτός (cf. ὁ λόγος) as the trajector and Agent may be expected to receive the primary spotlight, this is not the case in 1:10b.[138] The pre-posing of ὁ κόσμος which parallels the preceding and the succeeding clauses and its position as the syntactical subject of the clause in a predicate-first language reveal a construal which deliberately places the focal prominence on ὁ κόσμος.[139] Hence, in relation to αὐτός (i.e., Jesus), ὁ κόσμος receives the primary spotlight and is the foregrounded participant in the clause.

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[133] For the generative sense of διά which English expresses with the use of the preposition "through," see BDAG, "διά," 223.

[134] Cf. BDAG, "γίνομαι," 197. For some scholars, ὁ κόσμος in 1:10b and πάντα in 1:3a pertain to the same thing, i.e., "everything that there is." See, for instance, Bultmann, *John*, 36–37. Bultmann further argues that the use of πάντα in 1:3a instead of κόσμος is "a matter of liturgical style [...] to arouse a feeling for the fullness of that which has its origin in God" (ibid., 37). For a similar position, see Peter F. Ellis, *The Genius of John: A Composition-Critical Commentary on the Fourth Gospel* (Collegeville, MN: Liturgical Press, 1986), 23; and Günther Baumbach, "Gemeinde und Welt im Johannesevangelium," *Kairos* 14, no. 2 (1972): 121.

[135] See our discussion in 5.1.3.3.

[136] Cf. Lindars, *The Gospel of John*, 89, who maintains that all four occurrences of κόσμος in 1:9-10 pertain to the "world of men," but its connotation oscillates between neutrality and negativity.

[137] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 356.

[138] Cf. ibid., 117.

[139] Cf. ibid., 390. See also Paul A. Chilton, *Language, Space and Mind: The Conceptual Geometry of Linguistic Meaning* (Cambridge: Cambridge University Press, 2014), 73–74. See also Robertson, *Grammar*, 417–18. Jenny Heimerdinger, "Word Order in Koine Greek: Using a Text-Critical Approach to Study Word Order Patterns in the Greek Text of Acts," *FN 17,* 9 (November 1996): 4, argues that the front-shifting of a word is a common device in all languages in order to highlight the importance of the word and it is often done by the author spontaneously and non-reflectively. She identifies three reasons why an author would disrupt a normal word pattern and would choose one word to occur sooner than the others: (1) "to indicate a change from the previous sentence in the topic […]"; (2) "to indicate that the element front-shifted is of special significance to the message being communicated"; and (3) "to signal a contrast" (ibid.). See also Chapter 5, n. 28 for further discussion on Greek as a predicate-first language and the implication of having a pre-posed object.

Meanwhile, the prepositional phrase δι᾽ αὐτοῦ functions as an adverb and, therefore, contributes to the prominence of the verb γίνομαι.[140] In relation to the entire clause, it can be inferred that what is made prominent in 1:10 is the process of the coming into being of ὁ κόσμος through the action of ὁ λόγος. The construal of the assertion in 1:10b may be diagrammed as follows:

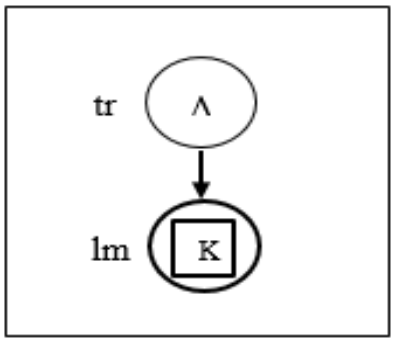

Figure 4.

Figure 4 presents the profiled process of the coming into being of ὁ κόσμος (K) through the action of ὁ λόγος (Λ). The viewing frame shows the trajector ὁ λόγος and its landmark ὁ κόσμος. The solid arrow and the solid circle indicate the profiled action and the profiled participant, respectively. The solid box that encloses K signifies the transformation that has occurred in K as a result of the action of Λ. As mentioned, the action implies a creator-creation relationship. The significance of this relationship comes to the fore when the clause is read in relation to 1:10c.

4.2.3.4 John 1:10c

John 1:10c asserts that ὁ κόσμος does not know ὁ λόγος (cf. 16:3). The text reads: καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (1:10c). The customary English Bible translation of γινώσκω is "to know." But how does John use this word in this usage event? According to Westcott, γινώσκω in 1:10c refers to an act of recognizing.[141] However, Newman and Nida emphasize that the sense in which γινώσκω is used in the OT encompasses not only the process of recognition, but more importantly, the act of responding in obedience and faith.[142] Because of John's Jewish background, they maintain that γινώσκω in 1:10c must be understood in this sense.[143] The response in obedience and faith can be inferred from

[140] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 116.

[141] Westcott, *John*, 8.

[142] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 18. See also Thompson, *John*, 31; and Barrett, *John*, 162.

[143] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 18. Bernard, *John*, vol. 1, 14, considers the saying about Wisdom in Enoch 42:1 to have similarities with the assertions concerning ὁ λόγος in 1:10: "Wisdom found no place where she might dwell; then a dwelling-place was assigned to her in the heavens. Wisdom came to make her dwelling among the children of men and found not dwelling-place; then Wisdom returned to her place and took her seat among the angels."

the succeeding clauses wherein the evangelist narrates that there are those who received (cf. ἔλαβον) and believed (cf. τοῖς πιστεύουσιν) in the λόγος (1:12). Simply put, to know the incarnate λόγος is to receive him and believe in him. To refuse to receive and believe in the incarnate λόγος is to reject him.[144] By asserting that ὁ κόσμος αὐτὸν οὐκ ἔγνω, the evangelist presents an understanding of κόσμος as a created entity that has a tendency to reject its creator. We shall discuss in detail the "not knowing" of ὁ κόσμος in Chapter 5, section 5.2.4.3 and 5.2.4.4 during our discussion of 17:25.

John 1:10c has ὁ κόσμος for its syntactical subject and ὁ λόγος (cf. αὐτόν) as the object. The former is the trajector while the latter is the landmark of its action. Both participants are put onstage with the primary spotlight on the trajector, ὁ κόσμος, and the secondary spotlight on ὁ λόγος. The adverb οὐ gives focal prominence to the verb γινώσκω.[145] Because of γινώσκω, a verb of cognition, we can infer that ὁ κόσμος in 1:10c refers to human persons. Following our argument in 1:9 and 1:10ab, we consider ὁ κόσμος in 1:10c to refer to humankind in general and not just to a particular group of people (i.e., the people of Israel).[146] These human persons are the beneficiaries of the action of τὸ φῶς τὸ ἀληθινόν/ὁ λόγος (cf. ὃ φωτίζει πάντα ἄνθρωπον in 1:9). The λόγος was present among human persons (1:10a; also 1:14). These human persons came into being through ὁ λόγος (1:10b). The assertions in 1:10ab entail opportunities for ὁ κόσμος to know ὁ λόγος. In other words, knowing ὁ λόγος would have been an expected response to the creator ὁ λόγος because of the latter's actions. However, ὁ κόσμος is described in 1:10c as not knowing ὁ λόγος. The negation of γινώσκω indicates a willful choice. The relationship of the participants in 1:10c may be diagrammed as follows:

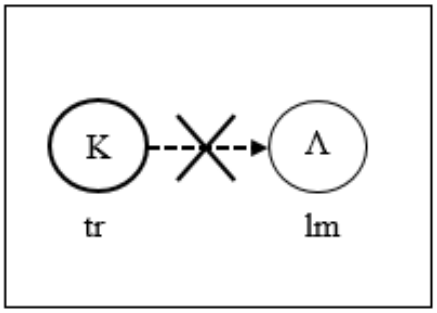

Figure 5.

Figure 5 presents the relationship between ὁ κόσμος as trajector and its action of "not knowing" ὁ λόγος. The previous viewing frames (cf. Figures 2, 3, and 4) indicate that ὁ λόγος has engaged in previous actions (as a trajector) with ὁ κόσμος as its landmark. The dashed arrow indicates the cognitive action that is entailed by γινώσκω.[147] X indicates

[144] Cf. Michaels, *John*, 64; Keener, *John,* vol. 1, 398; Lindars, *The Gospel of John*, 78.

[145] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 116.

[146] Cf. Bernard, *John*, vol. 1, 14.

[147] Cf. ibid., 100.

the negation of the act of knowing.[148] While the negation of γινώσκω amid opportunities to know entails an active role of ὁ κόσμος, it does not automatically mean that ὁ κόσμος has the SR of anAgent in 1:10c. To be considered an Agent based on CG's definition of this role, ὁ κόσμος needs to engage in an action which causes an effect upon an object as a result of the transfer of energy.[149] Hence, without causing an effect on ὁ λόγος, ὁ κόσμος in 1:10c has the SR of Experiencer while ὁ λόγος which does not perform any action has the SR of Zero.

Nonetheless, as the trajector in the abstract cognitive action of "knowing" with ὁ λόγος for its landmark, Langacker explains that the activity in which ὁ κόσμος exercises may be "quasi-agentive."[150] Because its "quasi-agentive" action is directed towards an object ὁ λόγος (the landmark), ὁ κόσμος may be considered an active Experiencer.[151] However, in 1:10c, this cognitive action is negated. The "[n]egation evokes as background the positive conception of what is being denied."[152] In other words, the negation points to the possibility for ὁ κόσμος to know ὁ λόγος. Through the volitional action of the active Experiencer ὁ κόσμος, this does not occur.[153] The construal of ὁ κόσμος vis-à-vis its action of "not knowing" is elucidated in the Gospel narratives (cf. 16:3; 17:25). According to Thompson, the assertion in 1:10c reflects an estrangement between the creator and the created which is also attested in other OT and NT texts (e.g., Isa 44:6−20; 45:18−20; Rom 1:19−25).[154]

What Thompson points out is a response to the creator that was not just manifested by the people of Israel during the time of Jesus. Her interpretation implies that Israel is the referent of ὁ κόσμος in this clause. By positing human persons in general to be the referent of ὁ κόσμος in 1:10c, we are advocating for an interpretation of the rejection of ὁ λόγος by ὁ κόσμος in 1:10c as pointing to a general human condition of the creation "not knowing" its creator, a condition which is manifested by the Israelites in their

[148] Cf. ibid., 292.

[149] See Chapter 3, section 3.3.

[150] Langacker, *Grammar and Conceptualization*, 31.

[151] Ibid., 31. In *Cognitive Grammar: A Basic Introduction*, 392, Langacker distinguishes between a passive Experiencer and an active Experiencer. The passive Experiencer is usually the subject of an intransitive clause, while the active Experiencer is the subject of a transitive clause. Because of its active, volitional initiation of a mental interaction such as in the example *He imagined it*, Langacker would argue that the subject of the clause who is an Experiencer (the one who imagined) is "readily construed as being agent-like" by establishing contact with the object which is being imagined (ibid.).

[152] Langacker, *Cognitive Grammar: A Basic Introduction*, 59. For other studies on negation, see Uri Hasson and Sam Glucksberg, "Does Understanding Negation Entail Affirmation? An Examination of Negated Metaphors," *Journal of Pragmatics*, no. 38 (2006): 1015–32; Barbara Kaup, "Negation and Its Impact on the Accessibility of Text Information," *M & C*, no. 29 (2001): 960–67; Michael P. Jordan, "The Power of Negation in English: Text, Context, and Relevance," *Journal of Pragmatics*, no. 29 (1998): 705–52.

[153] See our discussion on 17:25a in Chapter 5, section 5.2.4.1.

[154] Thompson, *John*, 31. Culpepper, *Anatomy of the Fourth Gospel*, 169, calls this "a foundational irony of the Gospel."

relationship with God as attested in the OT.[155] This position is supported by what Langacker considers to be the imperfective nuance of the verb "to know." Based on the grammatical behavior of imperfectives to extend in either direction (see our discussion in 3.5), we posit that the conceptualization of the process that is focalized in 1:10c could either extend before or after the time of the utterance. As defined by Langacker, an imperfective verb like "to know" construes a "stable situation" which continues through time.[156] He clarifies that the relationships that are entailed by the imperfectives certainly have a beginning and an end.[157] However, these aspects of the verb are not profiled.[158] Rather, what is profiled or put onstage for focused viewing is a "stable situation[s] of indefinite duration."[159]

In contrast to a perfective verb like "to kill" which construes an action as having a beginning and an end, Langacker argues that there is no intrinsic endpoint in the verb "to know."[160] When seen from this perspective, the assertion in 1:10c could be the evangelist's presentation of an action which persists through time. In other words, the assertion in 1:10c puts onstage a non-time-bounded situation of a κόσμος that does not know the λόγος. As asserted by Langacker, the imperfective sense of the verb is also influenced by its nominal participants (i.e., the subject and the object) and also by the scope of the construal of the action by the speaker (i.e., either global or local).[161] The choice to use κόσμος (and not Israel) as the trajector and ὁ λόγος as the landmark of ἔγνω in 1:10c coheres with an imperfective interpretation of this verb. κόσμος could encompass a referent that is neither time- nor geographically-bounded. ὁ λόγος is presented to be with God from the beginning. These two lexemes contribute to the construal of the human condition of "not knowing" in a universal and omnitemporal scope. Meaning to say, the interpretation of the imperfective nuance of "to know" is not just based on the verb choice alone but also on the other elements in the clause in which this verb occurs.

It is plausible that the evangelist construed a human condition of "not knowing" the λόγος which is neither limited to a particular time period nor to a particular group of people in a specific geographical location. For this purpose, he uses the lexeme κόσμος in collocation with γινώσκω. Our interpretation of the imperfective nuance of γινώσκω in 1:10c is also supported by the explanation of traditional Greek grammars with regard to the aorist form of the verb. ἔγνω in 1:10c is in the aorist indicative active form. Greek grammars argue that aside from the constative (complexive) aspect of the aorist,[162] it can

[155] Cf. Hos 11:3c; Jer 4:22; Isa 1:2−3. See our discussion in Chapter 5, section 5.2.4.5.

[156] Ibid.

[157] Ibid.

[158] Ibid.

[159] Ibid.

[160] Ibid.

[161] Ibid., 149–50.

[162] By constative (complexive) aspect, we are referring to the punctiliar aspect of the aorist. In other words, the action is conceptualized as a completed whole (cf. Buist M. Fanning, *Verbal Aspect in New Testament Greek*, OTM (Oxford: Clarendon, 1990), 92).

also be used to express a meaning which is "valid for all time."[163] In this case, it is called a gnomic aorist.[164] The timeless aspect of the aorist has been recognized by W. Goodwin when he claims that it is used to express "a general truth" wherein something that has occurred "will occur again under similar circumstances."[165] Thus, the evangelist's assertion in 1:10c concerning the "not knowing" of ὁ λόγος by ὁ κόσμος can be interpreted as the evangelist's construal of a human condition which found expression in the response of Israel to Jesus. We shall further elaborate on John's use of certain verbs with a timeless connotation during our discussions of the love of God for ὁ κόσμος (3:16a), the "not knowing" of God by ὁ κόσμος (17:25a), and the hatred of ὁ κόσμος towards Jesus (7:7).[166]

4.2.3.4 Analyzing Prominence in John 1:9−10

The clustering of κόσμος in 1:9−10 indicates the foregrounding of κόσμος in these clauses. Undoubtedly, the clauses are closely knitted together. Through staircase parallelism, John was able to connect the assertion in 1:9 to those in 1:10. The closely-knit connection of these clauses is also indicated by the use of καί in 1:10.

1:10a ἐν τῷ κόσμῳ ἦν,
b καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο,
c καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

After the coming of the true light was introduced in 1:9, the text continues with an explicit statement of his (cf. ὁ λόγος) presence ἐν τῷ κόσμῳ (1:10a). The connection of this assertion to 1:10b is marked not only by καί but also by the repetition of ὁ κόσμος. John 1:10b states that ὁ κόσμος came into being through ὁ λόγος. In other words, the human persons among whom ὁ λόγος finds himself are created beings of the latter. Because of the continuity of the ideas in these two clauses, καί in 1:10b is translated as "and." Implied in the assertions of 1:10ab is a statement of the relationship between ὁ κόσμος and ὁ λόγος. In other words, 1:10ab presents to the reader the encounter between the creator and the created. The irony of this encounter comes in the succeeding clause. John 1:10c states that ὁ κόσμος did not know ὁ λόγος. In this clause, we render καί as "yet."[167] It is an adversative καί which marks the contrariness of the assertion in 1:10c to

[163] BDF, § 333. Robertson, *Grammar*, 836, calls the gnomic aorist "a universal or timeless aorist." See also Moulton, *Prolegomena*, 134.

[164] For further discussion of the use of the gnomic aorist in John, see our discussion in Chapter 5, section 5.2.4 and Chapter 6, section 6.3.1.1.2.

[165] Goodwin, *Syntax of the Moods and Tenses of the Greek Verb*, 4th rev. (Boston and Cambridge, MA: Sever, Francis, & Co., 1871), § 30.

[166] This is done in Chapter 5, sections 5.1.3.1, 5.2.4.2 and Chapter 6, section 6.1.5, respectively.

[167] BDAG, "καί," 495.

that of 1:10b.[168] The full impact of the assertion in 1:10c comes to the fore when read against the backdrop of 1:9−10ab.

We note that in 1:9, the coming of τὸ φῶς τὸ ἀληθινόν was benefactive for the κόσμος. In 1:10a, the presence of the true light (cf. ὁ λόγος) ἐν τῷ κόσμῳ entails the benefactive purpose which was stated in 1:9 (cf. ὃ φωτίζει πάντα ἄνθρωπον). In 1:10b, the beneficence of ὁ λόγος towards ὁ κόσμος in the latter's coming into being is recalled. All three clauses contain positive assertions regarding the relation of ὁ λόγος as the trajector with ὁ κόσμος as the landmark. Against these three assertions, the statement of the "not knowing" of ὁ κόσμος in 1:10c reflects a lack of relationship with ὁ λόγος. The shift in the theme, from the three successive positive statements which entail benefaction and to the beneficiary's "not knowing" the benefactor, indicates a marked contrast. With the progression of the actions, the sudden shift in the theme, i.e., from the benefactor's positive actions to the failure of the recipient to respond to the action, focuses the attention of the hearer to the negative assertion in 1:10c.[169] For Westcott, the irony of 1:10c stands out precisely because of the previous assertions.[170]

The progression of the scenes that are presented in 1:9−10 shows the evangelist's conceptualization of ὁ κόσμος from that of a passive participant in the relationship (i.e., with Zero SR in 1:9 and 1:10a and Patient in 1:10b) to an active Experiencer in 1:10c. John 1:9−10 may be interpreted as conveying the following intertwined ideas: The true light whose function is to enlighten every human person was coming towards the sphere of human persons (1:9). And the Word was present among human persons (1:10a). These human persons came into being through the Word (1:10b). However, the human persons did not "know" the Word (1:10c). In these assertions, the relationship between ὁ κόσμος (i.e., "the human persons") and ὁ λόγος takes the center stage. The climax of all the assertions is the failure of ὁ κόσμος to know ὁ λόγος (1:10c). The unfavorable portrait of ὁ κόσμος in 1:9−10 finds concretization in its negative relation to ὁ λόγος.

4.2.3.5 ὁ κόσμος (John 1:10), οἱ ἴδιοι (John 1:11), and τέκνα θεοῦ (John 1:12)

The foregrounded participant in 1:10 is ὁ κόσμος. A shift in focus occurs in 1:11 with the introduction of another participant, i.e., τὰ ἴδια/οἱ ἴδιοι. Another shift in focus occurs in 1:12 with the use of τέκνα θεοῦ. Of interest to us are the shifts from ὁ κόσμος in 1:10 to τὰ ἴδια/οἱ ἴδιοι in 1:11, and then to τέκνα θεοῦ in 1:12. These shifts in narrative focus can be clearly seen if we read the entire 1:9−13.

1:9a$_1$ ῏Ην τὸ φῶς τὸ ἀληθινόν,
9b ὃ φωτίζει πάντα ἄνθρωπον

[168] Cf. Andreas Köstenberger, "Translating John's Gospel: Challenges and Opportunities," in *The Challenge of Bible Translation: Communicating God's Word to the World: Essays in Honor of Ronald F. Youngblood*, ed. Glen G. Scorgie, Mark L. Strauss, and Steven M. Voth (Grand Rapids, MI: Zondervan, 2003), 356. See also Peter Cohee, "John 1.3–4," *NTS* 41 (1995): 473.

[169] Cf. Thompson, *John*, 31.

[170] Cf. Westcott, *John*, 8.

9a$_2$	ἐρχόμενον εἰς τὸν κόσμον.
1:10a	ἐν τῷ κόσμῳ ἦν,
b	καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο,
c	καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
1:11a	εἰς τὰ ἴδια ἦλθεν,
b	καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
1:12a	ὅσοι δὲ ἔλαβον αὐτόν,
b	ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,
	τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
1:13a	οἳ οὐκ ἐξ αἱμάτων
b	οὐδὲ ἐκ θελήματος σαρκὸς
c	οὐδὲ ἐκ θελήματος ἀνδρὸς
d	ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν.

To understand the interrelations of these three nominals, we shall first look at the interrelations between 1:10 and 1:11.

1:10a ἐν τῷ κόσμῳ ἦν,	1:11a εἰς τὰ ἴδια ἦλθεν,
b καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο,	
c καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	b καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

There are structural similarities between the two verses. A prepositional construction begins each verse. Both 1:10a and 1:11a follow the structure: prepositional phrase + predicate. Both clauses have no explicit subjects. The object of the preposition in the first clause is picked up and pre-posed as the subject of the succeeding clause. John 1:10c and 1:11b also have parallel structures: καί + subject + object + predicate (οὐ + verb). Not only do we have parallel structures, but also the parallel themes of the coming of ὁ λόγος and his rejection. We can, therefore, say that the clauses exhibit both syntactic and thematic parallelism.[171] The λόγος that was not recognized by ὁ κόσμος was not received by οἱ ἴδιοι. The focalized participant[172] in 1:11 is τὰ ἴδια/οἱ ἴδιοι.[173] Generally, scholars interpret τὰ ἴδια as "own home" which refers to the land of Israel and its people and οἱ ἴδιοι as "the people of Israel."[174] Hence, the verse could be translated as "he came

[171] Cf. Robert Alter, *The Art of Biblical Narrative*, Revised and Updated (New York: Basic Books, 2011), 6–7.

[172] When we say that an entity is "focalized," we are referring to its focal prominence in the viewing frame (cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 72).

[173] We are cognizant of the issue with regard to the meaning of τὰ ἴδια. Does it mean "home/homeland" or "possessions/property"? (cf. Pryor, "Jesus and Israel," 208). Given the context of the utterance, we contend that the first is the more likely meaning of τὰ ἴδια in 1:11. John uses εἰς τὰ ἴδια in 16:32 and 19:27 and in both instances, the referent is "to one's home." For further discussion, see Pryor, ibid., 208-11.

[174] See, for instance, Thompson, *John*, 31; Moloney, *John*, 37; Pryor, "Jesus and Israel," 201; Carson, *John*, 125; Brown, *John*, vol. 1, 10; Westcott, *John*, 8; and Bernard, *John*, vol. 1, 15.

to his own home, but his own people did not receive him" (our translation). However, for those scholars who see a universal dimension to the presentation of Jesus as ὁ λόγος who comes ἐν τῷ κόσμῳ (1:10), "own home" pertains to the inhabited world with all of its inhabitants (not just Israel) and "own people" pertains to all the people in the world (not only the Jewish people).[175] In other words, the world and all its peoples are the "own" of ὁ λόγος.

Following the narrative flow, we agree with the scholarly position that τὰ ἴδια in 1:11 pertains to the land of Israel and its people and that οἱ ἴδιοι particularly refers to the people of Israel to whom the incarnate λόγος manifested himself. In other words, there is a narrowing down in the perspective of the evangelist from a general understanding of the human response to reject ὁ λόγος in 1:10c to a particular group's rejection of the same λόγος (1:11a). This idea finds support in 4:44: προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Thus, the parallelism that is present in 1:10 and 1:11 is not a mere repetition (i.e., synonymous parallelism). Rather, it shows a progression in the narrowing of its narrative focus.[176] Through its use of κόσμος, the Gospel presents a universal perspective in its proclamation of the coming and the reception of ὁ λόγος. However, in 1:11, the evangelist explicitly presents the coming of the incarnate λόγος to a particular people and the latter's response to his coming. This is consistent with John's idea that salvation comes from the Jews (4:22) and through the Jews to other peoples (cf. 4:42). While the rejection of ὁ λόγος by ὁ κόσμος and οἱ ἴδιοι may seem definitive, the evangelist recalibrates the narrative in 1:12 by presenting the good news that there are those who received and believed in the λόγος.

1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν **οὐ παρέλαβον**.

1:12 ὅσοι δὲ **ἔλαβον** αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ

John 1:12 picks up the αὐτός and παραλαμβάνω of 1:11, thereby establishing a continuity between the two verses.[177] The negative assertion in 1:11b is countered by the positive assertion in 1:12a. According to Bernard, δέ ought to be interpreted with its full adversative force.[178] The λόγος was not received by οἱ ἴδιοι, but there are those who received him and to these people, "he gave the right to become children of God" (1:12b REB). The positive assertion in 1:12 creates a tension with the assertions in 1:10−11.

[175] See, for instance, Johannes Beutler, *Das Johannesevangelium* (Freiburg: Herder Verlag, 2013), 91; Theobald, *Das Evangelium nach Johannes. Kapitel 1-12*, 123; and Schnackenburg, *John*, vol. 1, 259–260.

[176] Cf. Brown, *John*, vol. 1, 30. For a discussion on biblical parallelism, see J. M. LeMon and B. A. Strawn, "Parallelism," ed. Tremper Longman III and Peter Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings: A Compendium of Contemporary Biblical Scholarship* (Downer's Grove, IL and Nottingham, England: InterVarsity Press, 2008), 502–514. See also the copious works on parallelism which are cited in the bibliography (ibid., 514−515).

[177] We concur with Barrett that ἔλαβον is to be equated with παρέλαβον (Barrett, *John*, 163).

[178] Bernard, *John*, vol. 1, 15.

Who is the referent of ὅσοι? How are these individuals related to ὁ κόσμος in 1:9−10 and to οἱ ἴδιοι in 1:11?

The Greek text for the phrase "children of God" in 1:12 is τέκνα θεου. The only other occurrence of τέκνα θεοῦ is in 11:52 with Caiaphas' prophecy that Jesus will die not only for the nation but to gather into one all the dispersed children of God: καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ᾽ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν (11:52). The verse implies a belief that there are people who are τὰ τέκνα τοῦ θεοῦ. In 11:52, they are described as "scattered." However, Jesus will gather them into one. Indeed, the OT presents several texts where the relationship between God and Israel is depicted through the metaphor of a parent-child relationship.[179] In John, the Jews claim to be the children of God (8:41). John contests this belief through his assertion in 1:10−13. In 8:42, Jesus unequivocally states that the one who claims to have God as Father would love him because he came from God. This love implies an action of believing in Jesus whom the Father sent.[180] For the evangelist, to become τέκνα θεοῦ does not happen automatically because one is a creation of God (cf. 1:10). Neither does it come from being οἱ ἴδιοι (1:11b). Conversely, this implies that one need not be οἱ ἴδιοι to become τέκνα θεοῦ. Explicated in the counter-assertion of 1:12 is the idea that the identity τέκνα θεοῦ is conferred by ὁ λόγος to the one who knows ὁ λόγος (cf. 1:10c) and receives him (cf. 1:12).[181]

In 1:9−13, the evangelist presents the story of the incarnate λόγος in its universality and particularity in two dimensions, namely, in its landmark and in the response of the landmark to ὁ λόγος. With regard to the landmark, ὁ λόγος entered the sphere of humankind. His mission was directed towards all of humankind. In particular, he entered human history in the land of Israel and lived among the Israelites (cf. 1:14). With regard to the response, the evangelist conceives of a general negative human response to the incarnate λόγος. This response is exemplified in the rejection of the incarnate λόγος by οἱ ἴδιοι.[182] However, opposite to the rejection is the positive response from a particular group of people who are then called τέκνα θεοῦ. The τέκνα θεοῦ are part of οἱ ἴδιοι who are part of ὁ κόσμος (cf. 13:1; 17:6; also 11:52). By calling them τέκνα θεοῦ, these individuals are no longer identified in terms of their origin from the κόσμος nor by their particular ethnicity as οἱ ἴδιοι. Their identity has been transformed and is now explicated in relation

[179] See our discussion in Chapter 5, section 5.1.3.3.

[180] T. Barrosse, "The Relationship of Love to Faith in St. John," *TS* 18, no. 4 (1957): 552, explains that in several passagees in John, "love" means the acceptance of Christ by believing in him. The action dimension of "love" in John has been long recognized by scholars. See, for instance, Brown, *John*, vol. 1, 497. See also Niceta Vargas, "Ἀγαπάω, Ὑπάγω, and Δοξάζω: Juxtaposed, Yet Tightly-Knit Themes in John 13,31−35," in *Studies in the Gospel of John and Its Christology: Festschrift Gilbert Van Belle*, BETL 265 (Leuven, Paris, and Walpole, MA: Peeters, 2014), 393, who argues that Jesus' supper with the disciples and washing of their feet are symbols of his love for his disciples.

[181] Bernard, *John*, vol. 1, 16, has rightly pointed that this assertion shows the relationship between eternal life and τέκνα θεοῦ (cf. 3:3).

[182] Pryor, "Jesus and Israel," 218, also sees the narrowing of the narrative focus.

to their creator (cf. genitive θεοῦ) as a result of their response to the λόγος. This identity change becomes possible only through faith in the one who was with God from the beginning (1:1−2), the one who is μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (1:18). Through the shifts in the nominals from ὁ κόσμος (1:9−10) to οἱ ἴδιοι (1:11) to τέκνα θεοῦ (1:12), the evangelist was able to present both the general and the particular dimensions to the coming of the incarnate λόγος and the implications of this coming.[183]

4.2.4 Synthesis

Our analyses of the occurrences of κόσμος in the Prologue have shown the evangelist's construal of ὁ κόσμος in relation to the person of Jesus who is the true light, the incarnate λόγος. John 1:9−10 present four frames which focus on the coming of the true light εἰς τὸν κόσμον (1:9), his presence ἐν τῷ κόσμῳ (1:10a), the creation of the κόσμος through the λόγος (1:10b), and the negative response of the κόσμος to its creator (1:10c). Our analyses have revealed that the foregrounded meaning of κόσμος in these four usage events is anthropological. This meaning encompasses both the particular and the general, i.e., the λόγος became incarnate in a particular land and among a particular people at a particular time. However, by using ὁ κόσμος instead of Israel, the evangelist signals a conception of the landmark of the action of ὁ λόγος which is not just limited to Israel, but is open to humankind in general depending on its response to ὁ λόγος. This is also supported by the intermediate clauses. Our analysis of 1:9−10 in relation to 1:11 and 1:12 has shown a narrowing down of the narrative focus from ὁ κόσμος to οἱ ἴδιοι to τέκνα θεοῦ. The assertion that those who received ὁ λόγος and believed in his name were given the right to become τέκνα θεοῦ (cf 1:12) trumps the dismal picture that is painted by 1:10c.

Summary and Conclusion

We divided this chapter into two main parts. The first part provided a summary of the results of our exploration of the 78 occurrences of κόσμος in John. The second part is an analysis of the four occurrences of κόσμος in the Prologue. At the outset, we point out that the insights which we have gleaned from the preceding analyses need to be verified through in-depth analysis of other texts from the Gospel. Our explorations of the contextual and syntactical uses of κόσμος in the Gospel have revealed the following significant results.

First, the lexeme occurs in four grammatical forms. It is used as the subject and the object of the clause, as part of prepositional constructions, and as a genitive modifier. The κόσμος is the object of the love of the Father and of the saving action of the Son (3:16−17). As the subject, ὁ κόσμος hates Jesus, the Father, and the disciples (7:7; 15:18, 19, 23, 24, 25; 17:14). The κόσμος does not know Jesus or the Father (1:10c; 16:3;

[183] Cf. Bernard, *John*, vol. 1, 16.

17:25a). In the κόσμος, the disciples will face persecution, but Jesus has overcome the κόσμος (16:33).

Second, the lexeme is used to provide descriptions with regard to the identity of Jesus and his mission. Jesus was with the Father πρὸ τοῦ τὸν κόσμον εἶναι (17:5; cf. 17:24). He is ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου (1:29), τὸ φῶς τοῦ κόσμου (8:12; 11:9; also cf. 1:9; 3:19), ὁ σωτὴρ τοῦ κόσμου (4:42), ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον (6:14; also 11:27). While the Gospel asserts that Jesus is ἐν τῷ κόσμῳ (1:10a), it equally asserts that he is οὐκ ἐκ τοῦ κόσμου τούτου (8:23).

Third, the collocation of the subject κόσμος with verbs which profile human actions (e.g., γινώσκω, θεωρέω, ἀπέρχομαι, λαμβάνω, φιλέω, χαίρω, and πιστεύω) reveals that John generally uses κόσμος with an anthropological nuance.

Fourth and last, the use of grounding elements like the article and the demonstrative οὗτος points to the construing subject's attempt at singling out a particular κόσμος. Both the speaker (i.e., the evangelist) and the hearers know this κόσμος. Through his explicit assertion that he is οὐκ ἐκ τοῦ κόσμου τούτου (8:23e), Jesus makes clear his identity as one who is ἐκ τῶν ἄνω (8:23c), the one who can save those who are ἐκ τοῦ κόσμου τούτου (cf. 8:24; also 3:16−17).

In the second part of the chapter, we analyzed the four occurrences of κόσμος in the Prologue. We concur with the scholarly position that as an introduction to the Gospel, the Prologue contains themes which are further elaborated in the Gospel narratives. Following this premise, we contend that the four occurrences of κόσμος in the Prologue provide an overview to the 74 other occurrences of the lexeme in the Gospel. Our analyses of the four clauses in 1:9−10 have revealed the following results and insights.

First, in all four occurrences, κόσμος is used in relation to the person of Jesus. It is the direction, the landmark, of the coming of the true light (1:9). It is used to situate the historical presence of the incarnate λόγος (1:10a). The role of the λόγος as creator is explained in relation to κόσμος as its creation (1:10b). The evangelist uses κόσμος as the nominal which signifies human persons who rejected the presence of Jesus.

Second, while we consider a primarily anthropological meaning of κόσμος in 1:9−10, the referent of κόσμος in 1:9 reveals the inseparability of the geographical meaning from the anthropological. Hence, we render κόσμος in 1:9 as "the sphere of human persons." Taking into consideration the human recipient of the enlightening action of the true light in 1:9, we interpreted ἐν in 1:10a as "among." Arguing from context, we posited an anthropological meaning for the three occurrences of κόσμος in 1:10abc.

Third, while our analysis of the progression of events in 1:9−10 reveals that the evangelist construed 1:10c prominently, our analysis of the assertions in 1:9−10 in relation to 1:11 and 1:12 has shown a progression of the narrative focus from ὁ κόσμος to οἱ ἴδιοι to τέκνα θεοῦ. The dismal picture of ὁ κόσμος that is painted in 1:10c is trumped by the claim that those who received the λόγος and believed in his name were given the right to become τέκνα θεοῦ (cf 1:12).

Fourth, our analyses of the actions of the trajector (i.e., τὸ φῶς / ὁ λόγος) in relation to its landmark (κόσμος) in 1:9 and 1:10ab vis-à-vis the action of the trajector ὁ κόσμος in relation to the landmark ὁ λόγος in 1:10c have revealed that ὁ κόσμος refers to the people of Israel, in particular, and to humankind in general. ὁ λόγος came for all human persons who will be the beneficiaries of his actions. In particular, he entered human history in the land of Israel and lived among her people (cf. 1:14). These people are referred as οἱ ἴδιοι in 1:11. The particular people among whom ὁ λόγος lived responded negatively to his coming (cf. 1:11b). This response reflects a general human response (cf. 1:10c). However, there are those who are part of οἱ ἴδιοι who responded positively to his coming.

In relation to what has been stated in the fourth, the fifth and last observation centers on the evangelist's presentation of the personal, and the universal dimensions to the story of the incarnate λόγος in 1:9−13. A close reading of the progression of the narrative reveals that by calling those who received and believed in ὁ λόγος as τέκνα θεοῦ, the latter are no longer identified in terms of their origin from the κόσμος nor by their particular ethnicity as οἱ ἴδιοι. The τέκνα θεοῦ are part of οἱ ἴδιοι who are part of ὁ κόσμος (cf. 13:1; 17:6). However, the τέκνα θεοῦ are not limited to οἱ ἴδιοι (cf. 11:52). To be τέκνα θεοῦ is a result of the action of ὁ λόγος and the human response of faith to this action (1:12−13). The movement from the general to the particular reveals a conceptualization of the saving action of ὁ λόγος which is not only personal but also universal. It is an action which is not limited by ethno-temporal boundaries.

PART THREE: THE ΚΟΣΜΟΣ IN RELATION TO GOD AND JESUS

Part Three is composed of Chapters 5 and 6. The focus of this part of the dissertation is to investigate the construal of ὁ κόσμος in relation to Jesus. However, with the repeated assertions by the Johannine Jesus of his oneness with the Father, we are also going to investigate the relationship between God and ὁ κόσμος. During our contextual analysis of the 78 occurrences of κόσμος in Chapter 4, we identified two verbs which occur with this lexeme and have the highest number of occurrences. These are μισέω and γινώσκω. ὁ κόσμος is described as "hating" God, Jesus, and the disciples and not "knowing" Jesus or God. We shall analyze representative texts which portray the relationships between God and ὁ κόσμος and Jesus and ὁ κόσμος as characterized by these verbs.

Chapter 5 focuses on the relationship between ὁ κόσμος and God. For this purpose, we are exploring the only two texts in John where ὁ κόσμος occurs with God, i.e., 3:16a (οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον) and 17:25a (πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω). These two texts are each situated within a larger context where there is a copious use of ὁ κόσμος. Hence, the analyses also include these other occurrences of ὁ κόσμος. Chapter 6 looks into the relationship between ὁ κόσμος and Jesus. It is composed of three main parts. The first part looks into the hatred of ὁ κόσμος towards Jesus (ἐμὲ δὲ μισεῖ in 7:7b). Meantime, the evangelist repeatedly mentions the coming of Jesus εἰς τὸν κόσμον (see Annex 1, Table 1.3). However, the Pharisees claim in 12:19d that ὁ κόσμος goes after Jesus: ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν (12:19d). An exploration of the significance of this claim is the second part of the chapter. The evangelist also asserts that Jesus has come not to judge ὁ κόσμος, but to save it. The Samaritans construe Jesus as the Savior of ὁ κόσμος (4:42). If this is so, what does it mean for Jesus to claim to have overcome ὁ κόσμος (ἐγὼ νενίκηκα τὸν κόσμο) in 16:33e? An analysis of 16:33e forms the last part of the chapter. Through these select texts, we aim to present an overview of the construal of ὁ κόσμος in the Gospel in relation to God and to Jesus.

CHAPTER 5

THE ΚΟΣΜΟΣ AND GOD

While most of the interactions of κόσμος are with Jesus, there are two instances in the Gospel where κόσμος and God co-occur. In 3:16a, God is the trajector and ὁ κόσμος the landmark while in 17:25a, ὁ κόσμος is the trajector and God (cf. σε) is the landmark. In this chapter, we shall analyze 3:16a and 17:25a. These texts have been chosen not only because they each contain both κόσμος and God, but also because of the copious occurrences of κόσμος in their respective larger and intermediate contexts. There are a total of 5 occurrences of κόσμος in 3:16−21 and 19 occurrences in 17:1−26. Hence, while the focus of this chapter is 3:16a and 17:25a, the analysis will include the other occurrences of κόσμος which are present in the intermediate and the larger contexts of these texts. The chapter is divided into two main parts. The first part focuses on 3:16a and the second part on 17:25a. We shall endeavor to answer the following questions: (1) How does John construe ὁ κόσμος in relation to God? (2) What is the referential meaning or meanings of κόσμος in these texts? (3) Is there any significance to the use of ὁ κόσμος in these texts to the Gospel's proclamation of Jesus? To answer these questions, we shall first present the larger and the intermediate contexts of 3:16a and 17:25a. We shall proceed with an analysis of how ὁ κόσμος is construed by using select concepts from Cognitive Grammar in conjunction with insights from traditional Greek Grammars. To further our understanding, we shall also identify the possible OT background of these texts.

5.1 GOD LOVES THE ΚΟΣΜΟΣ (JOHN 3:16)

According to E. E. Popkes, there is a consensus among Johannine scholars of the foundational place of 3:16−18 in understanding the purpose of the Gospel.[1] Undoubtedly, the singular claim in 3:16 vis-à-vis the many occurrences of the lexeme ἀγαπάω in the

[1] Enno E. Popkes, *Die Theologie der Liebe Gottes in den johanneischen Schriften: zur Semantik der Liebe und zum Motivkreis des Dualismus*, WUNT II 197 (Tübingen: Mohr Siebeck, 2005), 239. William Loader, *The New Testament with Imagination: A Fresh Approach to Its Writings and Themes* (Grand Rapids, MI and Cambridge: Eerdmans, 2007), 159, considers 3:16 "the wonderful summary of Jesus' life."

Gospel[2] has resulted in the latter being called the Gospel of love.[3] Most scholars and preachers interpret the assertion in 3:16 as reflecting the universality of the Gospel's salvific message.[4] For instance, W. Barcley asserts that 3:16

> "[…] tells us of the width of the love of God. It was *the world* that God loved. It was not a nation; it was not good people; it was not only the people who loved him; it was the world."[5]

This interpretation identifies the referent of κόσμος in 3:16 as the entire humankind. However, in contrast to this position is the contention of Botha and Rousseau that the referent of κόσμος in 3:16 is Israel and, therefore, the love of God that is asserted in 3:16 is a love for Israel, and not for the whole world.[6] These contradicting views necessitate a closer examination of the text. The identification of the referent of κόσμος in 3:16 will have implications for the interpretation of the text.

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[2] The following are the occurrences of ἀγαπάω in the Gospels: Joh = 37; Mat = 7; Mar = 5; Luk = 13. Meanwhile, the Johannine letters have a total of 31 occurrences. With regard to ἀγάπη, the following are its occurrences in the Gospels: Joh = 7; Mat = 1; Mar = 0; Luk = 1. Meanwhile, the Johannine letters have a total of 21 occurrences.

[3] Cf. Adele Reinhartz, "Love, Hate, and Violence in the Gospel of John," in *Violence in the New Testament*, ed. Shelly Matthews and E. Leigh Gibson (New York and London: T & T Clark, 2005), 109. According to Allen Dwight Callahan, *A Love Supreme: A History of Johannine Tradition* (Minneapolis, MN: Fortress, 2005), 1,"[t]he New Testament Epistles 1, 2, and 3 John and the Gospel of John are the literary footprints that mark the path of an ancient community. Across time and space, the writers of that community share [...] the preoccupation with an idiosyncratic notion of love that they called agapē − the greatest of all loves." For other works on the notion of "love" in John, see Oda Wischmeyer, *Liebe als Agape: Das frühchristliche Konzept und der moderne Diskurs* (Tübingen: Mohr Siebeck, 2015), 105–24; Francis J. Moloney, *Love in the Gospel of John: An Exegetical, Theological, and Literary Study* (Grand Rapids, MI: Baker Academic, 2013); and Fernando F. Segovia, *Love Relationships in the Johannine Tradition: Agapē/Agapan in I John and the Fourth Gospel*, SBLDS 58 (Chico: Scholars Press, 1982). Moloney explains the action dimension of love in John as beginning with the Father's expression of love in the sending of the Son (cf. 3:16), to Jesus' expressions of love in his life, death, resurrection, and ascension, until Jesus' commissioning of the disciples to make this love known (Moloney, *Love in the Gospel of John*, 208–209). See also the unpublished dissertation of Bincy Mathew, "He Loved Them Perfectly, The Johannine Footwashing as the Sign of Perfect Love: An Exegetical Study of John 13:1−20" (PhD diss., Katholieke Universiteit Leuven, 2016).

[4] See, for instance, Edward Klink III, *John*, ZECNT (Grand Rapids, MI: Zondervan, 2016), 205–6; Michaels, *John*, 1989, 203; Carson, *John*, 205; Barrett, *John*, 216; and Ceslas Spicq, *Agape in the New Testament: Agape in the Gospel, Epistles and Apocalypse of St. John*, vol. 3 (Saint Louis and London: Herder, 1966), 15.

[5] William Barclay, *The Gospel of John*, 3rd ed., vol. 1, The New Daily Study Bible (Edinburgh: Saint Andrew Press, 2001), 161.

[6] See our presentation of their view in Chapter 1, section 1.3.4. See also Malina and Rohrbaugh, *John*, 246, for a similar position, although the latter did not elaborate their position as much as Botha and Rousseau.

5.1.1. The Larger Context (John 3:1–36)

We consider 3:1–36 as the larger context of 3:16. Amid the debate of whether 3:16 is still part of the discourse of Jesus, we follow the position that 3:1–21 is presented by the evangelist to be the words of Jesus.[7] Brown who supports this position subdivides the entire chapter into the following: vv. 1–21 (Jesus' Discourse with Nicodemus), vv. 22–30 (The Baptist's Final Witness), and vv. 31–36 (The Conclusion of the Discourse).[8] Nicodemus opens the conversation with a statement concerning Jesus' identity as one who is ἀπὸ θεοῦ because, according to him, no person could do the signs which Jesus does unless God is with him (3:2). In response to Nicodemus' statement, Jesus says that only one who is born from above (cf. γεννηθῇ ἄνωθεν[9]) can enter the kingdom of God (3:3).

[7] Scholars are divided on whether to take 3:1–21 as an entire discourse which Jesus addressed to Nicodemus (and others who are with him), or if parts of it may already be a commentary by the evangelist. By adding close quotes at the end of 3:15, NAB and RSV point to a reading that espouses the latter. For these Bible versions, 3:10–15 comprise one utterance of Jesus. For scholars who follow this position, see D. Moody Smith, *John*, ANTC (Nashville, TN: Abingdon, 1999), 98; B. F. Westcott, *John*, 54; Bernard, *John*, vol. 1, 117. For Schnackenburg, *John*, vol. 1, 380, Jesus' dialogue with Nicodemus ends in v. 12 and vv. 13–36 are "supplements" by the evangelist. Meanwhile, the NRSV has a close quote after 3:15 and 3:21, thereby, reflecting the problem. The difficulty in establishing with certainty the *ipsissima verba* of Jesus prevents us from making a definitive stance on this problem. We concur with Brown, *John*, vol. 1, 149 that "All Jesus' words come to us through the channels of the evangelist's understanding and rethinking […]." Brown reasons that "throughout the whole [3:1–21] the threads of tradition and homiletic development are too interwoven ever to allow precise separation" (ibid., 136). Because of the homogeneity of style from v. 1 to 21, among other reasons, Brown maintains that 3:1–21 are presented by the evangelist as the words of Jesus and not of the former (ibid., 149). See also Michaels, *John*, 200, for a similar position.

[8] Brown, *John*, vol. 1, 128–63. Brown considers 2:23−25 as transitional verses which prepare the way for the discourse in chapter 3 (ibid., 126). See also Michaels, *John*, 171–211, who considers 2:23—3:21 as one section followed by what he calls "John's Farewell" in 3:22−36. While we do not concur with the suggested transpositions of Bultmann, we consider his thematic subdivision to be insightful. He subdivided the chapter into the following sections: (1) explanation of the coming of the Revealer (3:1−8), (2) the κρίσις of the world as a result of the coming of the Revealer (3:9-21), and (3) the Revealer's authoritative witness (3:31−36) (Bultmann, *John*, 132). Bultmann considers 3:22−30 to be an appendix (ibid., 131).

[9] English Bible translations reflect the ambiguity of the meaning of ἄνωθεν in this verse since the word could either be rendered as "from above" (e.g., NRSV and NJB) or "again" (e.g., REB and NKJ; cf. "anew" in RSV). Because either of these two translations fits the narrative flow, it is difficult to ascertain which meaning the Johannine Jesus intends. Dodd, *Interpretation*, 303, n.2, suggests that the author might have intended both meanings. Although Brown, *John*, vol. 1, 130, thinks that the author might have used ἄνωθεν with intentional ambiguity (i.e., a double meaning) as part of the literary technique of misunderstanding, he avers that the Johannine Jesus would have intended "from above" as the primary meaning, with "again" only as secondary. Meantime, Bernard, *John*, vol. 1, 102, argues that "above" is the intended meaning of the lexeme and not "again" since the spiritual birth which is called for by Jesus is not a "repetition," but a birth into a "higher life." See also Pierre-Marin Boucher, "Jn 3,3.7: Γεννηθῆ ἄνωθεν (IV), L'adverbe ἄνωθεν dans l'aire dialectale du quatrième évangile," *ETL* 88 (April 2012): 90–91, who insists that in John's ideolect, the only meaning which ἄνωθεν could have is "from above." Given the other occurrences of ἄνωθεν in the Gospel which point to the meaning "from above" (19:11, 23), the explicit statement in 3:31 where ὁ ἄνωθεν ἐρχόμενος is paralleled with ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, and the intermediate context wherein Jesus, the Son of God, the one who descended from heaven, hence from above (3:13; cf. 8:23) is

The words of Jesus in 3:3 seem to imply that Nicodemus' statement contains an implicit question.[10] The question of Nicodemus, one who is characterized as a teacher of Israel (3:12), concerning entering the kingdom of God could be indicative of a question that has occupied the Jews during the time of Jesus.[11] According to A. Köstenberger, in Jesus' time, there existed a pervading religious thought that all Israelites are going to be admitted to the kingdom of God, except those who have deliberately apostatized or done wicked deeds.[12] He identifies various OT texts wherein this popular expectation is reflected and is to be carried out by an individual whom the people called the Son of David (Isa 9:1−7; 11:1−5, 10−11; etc.), the Lord's servant (Isa 42:1−7; etc.), and even the Lord himself (Eze 34:11−16; etc.).[13] Amid this background and the misunderstanding of Nicodemus (3:4), Jesus elucidates aspects of the kingdom of God that he is inaugurating, e.g., how it becomes available to human persons, who is able to enter it, and how one is able to do so.[14]

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the one who gives eternal life, we concur with the scholars who argue that the primary meaning of ἄνωθεν in 3:3 (and also in 3:7) would be "from above." Nonetheless, with the evangelist's penchant for ambiguity and double-meaning as a literary style, the meaning "again" might be also an intended secondary meaning. In this sense, the spiritual birth after the earthly human birth is considered a re-birth (cf. 1:12-13). For other studies on ambiguity and double-meaning in the Gospel of John, see Earl Richard, "Expressions of Double Meaning and Their Function in the Gospel of John," *NTS* 31, no. 1 (January 1985): 96–112; and Russell Shedd, "Multiple Meanings in the Gospel of John," in *Current Issues in Biblical and Patristic Interpretation: Studies in Honor of Merrill C. Tenney*, ed. Gerald Hawthorne (Grand Rapids, MI: Eerdmans, 1975), 247–58.

[10] Bultmann, *John*, 133, argues that even if the statement of Nicodemus is not in the interrogative form, the answer of Jesus reflects that the former asked a question. Brown, *John*, vol. 1, 138, interprets Jesus' words to be a response to an underlying request by Nicodemus to enter the kingdom of God which recalls Luk 18:18. In that narrative, a ruler (cf. ἄρχων) who addresses Jesus as "good teacher" (διδάσκαλε ἀγαθε) asks the latter how he can inherit eternal life. For Barnabas Lindars, *The Gospel of John*, 150, the statement of Jesus in 3:3 implies that after Nicodemus' introductory words in 3:2, Jesus perceived a question which echoes the young man's question in Mar 10:17 on how to inherit eternal life. On the other hand, Bernard, *John*, vol. 1, 101, opines that Jesus' answer to Nicodemus reveals the latter's failure to understand the nature of the kingdom that Jesus is inaugurating amid his recognition of Jesus as a prophet and a forerunner of the messianic kingdom. Bernard cites 18:36 as the only other instance in the Gospel where the spiritual nature of Jesus' kingdom is explicated (ibid.).

[11] Cf. Carson, *John*, 189. Carson maintains that even if the phrase "the kingdom of God" does not occur in the OT, there are many passages that speak of the Lord's kingdom, or that the Lord is king (Exo 15:18; Psa 93:1; 103:19) (ibid., 188). See also Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. and D. A. Carson (Grand Rapids, MI and Nottingham: Baker Academic and Apollos, 2008), 434.

[12] Köstenberger, "John," 434; see also Carson, *John*, 189.

[13] Köstenberger, "John," 434.

[14] According to Brown, *John*, vol. 1, 138, the main ideas behind the words of Jesus towards Nicodemus are basically simple: "A man takes on flesh and enters the kingdom of the world because his father begets him; a man can enter the kingdom of God only when he is begotten by a heavenly Father. Life can come to a man only from his father; eternal life comes from the heavenly Father through the Son whom he has empowered to give life (v 21)."

In 3:6, Jesus makes clear the distinction between the one who is born of the flesh from the one who is born of the Spirit.[15] Then he explicitly states that only one who is born from above (cf. γεννηθῇ ἄνωθεν in 3:3), one who is born of water and the Spirit, can enter the kingdom of God (3:5). Verses 7–12 reveal Nicodemus' perplexity and failure to comprehend Jesus' words and how this birth from above is going to be carried out. His misunderstanding and incomprehension provided Jesus the opportunity to expound on his claim. In 3:13, Jesus reveals himself as the only one who has descended from above and hence, the only one who can reveal how the birth from above will be carried out.

The manner in which this will be carried out is through his lifting up on the cross (3:14). However, while his exaltation on the cross paves the way for the possibility of gaining eternal life, this can only happen if one believes (3:15). The bold claim in 3:16 concerning God's love for the κόσμος provides the background for the salvific action of the Son. Because of God's love for the κόσμος, God sent the Only Son, not to judge the κόσμος, but that through the latter's faith in the Son, eternal life may be obtained (3:16–17). Verses 18–21 continue the narrative by citing the effect of the sending of the Son. There are those who received him and those who did not. Each of these responses has a corresponding outcome. Based on their respective responses, the identities of the people are revealed (3:20–21).

The tone of the narrative shifts in 3:22–30 (cf. μετὰ ταῦτα).[16] A new character is introduced to the scene—John the Baptist. Jesus is said to be baptizing (3:22, 26; cf. 4:1)[17] and so does John the Baptist (3:23), although in different locations. Then a discussion arose between the disciples of the Baptist and a Jew concerning purification (3:25). Brought to the Baptist's attention, the issue became the occasion for the Baptist to once again clarify to his disciples his identity in relation to Jesus, recalling his testimony to Jesus in 1:19–28. In 3:28, the Baptist reiterates that he is not the Messiah (cf. 1:20, 24), but one who has been sent ahead of him (cf.1:23, 27). Then he proceeds to allude to Jesus as the bridegroom who has the bride, while he is the friend of the bridegroom (3:29).

[15] We concur with Brown, (ibid., 141), that the contrast that is presented in this verse does not pertain to a dualism between the material and the spiritual. Rather, Brown posits that the contrast is between a mortal being [one born of the flesh] and one who is a son or daughter of God (ibid.). Furthermore, Brown considers the text to have an inherent contrast between a human person as he or she is and what Jesus can make of this human person through the gift of the holy Spirit (ibid.).

[16] Cf. Bernard, *John*, vol. 1, cviii, who posits that in John μετὰ ταῦτα usually introduces a new section of the narrative.

[17] The evangelist makes a correction in 4:2 that it was not Jesus, but his disciples who were baptizing. Some scholars argue the plausibility that Jesus might have been baptizing at some point before his public ministry. See, for instance, Bernard (ibid., 128), who maintains that the baptism may have been done by Jesus himself or with the aid of others. See also Lindars, *The Gospel of John*, 162; Thompson, *John,* 92; and Edwyn Clement Hoskyns, *The Fourth Gospel*, ed. Francis Noel Davey (London: Faber and Faber, 1947), 222. According to Schnackenburg, *John*, vol. 1, 411–12, the disciples of Jesus were the ones who baptized and Jesus tolerated it.

Amid his recognition of the superiority of the bridegroom's stature, John the Baptist states that he must decrease while the bridegroom must increase (3:30; cf. 1:30).[18]

The themes of baptism and Jesus' identity that are present in 3:22–30 reinforce what have been presented in 3:1–21.[19] John 3:22–30 clarify the identity of the Baptist in relation to Jesus and consequently allude to the difference in the kind of baptism which they each offer. Jesus, the one who comes after the Baptist (cf. 1:28), the one who comes from above (3:13, 31), the bridegroom to whom the friend testifies, is the Son of God (3:16; cf. 1:34) who baptizes with the Holy Spirit (1:33). The difference in the identities of Jesus and the Baptist is further defined in 3:31–36. Not only does the Baptist point to the difference in origins, but also to what this difference entails. The one who comes from above speaks the words of God (3:31, 34), while the one who is of the earth speaks of earthly things (3:31). As the only one to whom the Father has entrusted all things (3:35), only the Son whom the Father sent is able to give eternal life to those who believe in him (3:36). With this answer, the narrative brings to a close the question that was implicitly posed by Nicodemus in 3:2: "How can one see the kingdom of God?" Stated in another way, "How can one have eternal life?" For the Gospel, the answer can only be found in Jesus, the one who comes from above.

5.1.2. The Text (John 3:16a) and Its Intermediate Context (John 3: 16–21)

John 3:16 reads: οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον. The intermediate context of the verse is 3:16–21.[20] In these verses, the Gospel proclaims the immensity of the love of God which resulted in the giving of his only Son to ὁ κόσμος and the latter's two kinds of response to the coming of the Son. As mentioned, there are a total of five occurrences of κόσμος in 3:16–21. Four are in 3:16–17 and one in 3:19. If we compare 3:16 and 3:17, the parallelism in their syntax and assertions can be easily seen. Moreover, some of the lexemes in 3:16 are repeated in 3:17. However, the assertions don't simply repeat each other. Rather, they elaborate on each other.

3:16ab	3:17a
οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
3:16c	3:17b

[18] Section 3:22−30 contains many allusions to 1:19−28. Because of this, Brown posits that in the original Gospel text, 3:22−30 might have followed 1:19−34 (Brown, *John*, vol. 1, 154). As we have shown, there is a correspondence between 1:19−28 and 3:22−30. However, the themes that are present in 3:22−30 fit the larger context so that there is no need to postulate that the latter has been displaced and would fit well when transposed after 1:19−28.

[19] Cf. Lindars, *The Gospel of John*, 162, and Barrett, *John*, 219.

[20] Cf. Bernard, *John*, vol. 1, 117, who considers 3:16−21 to be one unit. However, he interprets it to be the evangelist's comment on the preceding discourse (ibid.).

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται	ἵνα [οὐ][21] κρίνῃ τὸν κόσμον,
3:16d	3:17c
ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.	ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

God's giving of the Son (cf. ἔδωκεν) to the κόσμος (3:16b) is elaborated as the sending (cf. ἀπέστειλεν) of the latter εἰς τὸν κόσμον (3:17a). This action is intended to evoke belief. If the κόσμος believes, it is not judged (3:17b) and, hence, it will not perish (3:16c). The real intent of God for sending the Son is to save the κόσμος through him (3:17c) by giving it eternal life (3:16d).[22] In sum, ἔδωκεν is paralleled with ἀπέστειλεν, μὴ ἀπόληται with [οὐ] κρίνῃ, and ἔχῃ ζωὴν αἰώνιον with σωθῇ.[23] Meanwhile, the succeeding verses 3:18–21 provide further explications on the object of God's love. They tell us of two groups of people (those who believe and those who do not), their plight as a result of their acceptance or non-acceptance of the Son (the light), and the respective reasons for their actions.

Those who believe in the Son are not under judgment (3:18a), while those who do not believe are already judged (3:18b).[24] Why do some people believe in the Son (or come to the light) while others do not? The answer is given in 3:20. Verse 20 informs us that those who do evil hate the light and, accordingly, do not come near it for fear that their deeds might be exposed. On the other hand, those who do what is true come to the light in order that their works which are done ἐν θεῷ might be revealed (3:21). While 3:16–17 provide information concerning the salvific action of God in relation to the κόσμος through the sending of the Son, vv. 18–21 reveal the reception of God's action in the κόσμος. In what follows, we shall explore the relationship between God and the κόσμος and examine how these two entities are construed in 3:16–17.

5.1.3. The Construal of κοσμος in John 3:16–17

As we have mentioned, we are following the position that section 3:16–21 is a continuation of Jesus' conversation with Nicodemus. As such, the evangelist presents 3:16–21 to be the words of the Johannine Jesus. From this perspective, Jesus as the speaker (viewer) is the one construing 3:16–21 and ὁ κόσμος.[25] We shall first focus our

[21] We added οὐ to explicitate its implied presence in the clause and to clearly indicate the parallelism between 3:16c and 3:17b.

[22] John 3:16cd is paralleled in 3:15, thereby, forming an *inclusio* around 3:16ab.

[23] What we call "parallels" are called "synonymous" expressions by Thompson, *John*, 85.

[24] Ignace de la Potterie, *The Hour of Jesus: The Passion and the Resurrection of Jesus According to John: Text and Spirit*, trans. Gregory Murray (Slough: St-Paul, 1989), 30, calls it a self-condemnation which results from a decision to refuse the truth and reject the light. See also the discussion on the two responses to the giving/sending of the Son in 3:16−21 by Joan Salazar Infante, "Nuancing the Notion of Conflict in the Gospel of John," *HAPÁG* Vol. 10, No. 2 (2013): 149−75.

[25] This clarification is important since it will impact our analysis of the viewing subject, i.e., the one construing the narrative. The evangelist wants the reader to perceive these words as the words of Jesus.

analysis on 3:16–17. John 3:16 contains four clauses while 3:17 has three. In our presentation of these clauses below, we are indicating the traditional syntactical functions of its component parts.

3:16a	οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,	
	v s o	
3:16b	ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,	
	o v	
3:16c	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται	
	s v	
3:16d	ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.	
	v o	
3:17a	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον	
	v s o	
3:17b	ἵνα κρίνῃ τὸν κόσμον,	
	v o	
3:17c	ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.	
	v s	

The various clauses show three syntactical functions of κόσμος, i.e., as the object in 3:16a and 3:17b, the subject in the passive construction in 3:17c, and as part of the adverbial prepositional phrase in 3:17a. John 3:16a declares God's love for ὁ κόσμος. The lexeme ὥστε indicates that 3:16b be read alongside 3:16a.[26] The first clause provides the premise for the important assertion of the succeeding clause and the latter completes the thought of the first. Noteworthy in these four clauses is the transition in the participants and their actions. In 3:16a, the speaker places onstage θεός (tr) and κόσμος (lm). The God who loves gets the primary spotlight, while the object of God's love, ὁ κόσμος, receives the secondary spotlight. In 3:16b, a new participant is introduced in the scene (cf. τὸν υἱόν) and the spotlight is now directed towards this participant. John 3:16b presents how God's love is revealed: God sent the Son. The clause does not explicitly mention the grammatical subject. However, the grammatical object of the action of God (cf. τὸν υἱόν) is pre-posed followed by the predicate (cf. ἔδωκεν).

In a predicate-first language like Greek, a language where the prototypical position of the object is after the predicate, the syntactic position of the grammatical object in this clause reflects a contrastive focus[27] which reveals that the speaker wants to emphasize

Nonetheless, even if we consider 3:16–21 to be the words of Jesus, we are cognizant that the entire Gospel comes to us through the evangelist. From this perpective, the evangelist may be considered as the primary "viewer" (cf. Chapter 3, section 3.5).

[26] Cf. Robertson, *Grammar*, 1000, who identifies ὥστε in 3:16 as a hypotactic conjunction.

[27] For further explication on the notion of "contrastive focus" with regard to the pre-posed or post-posed elements in a clause, see Talmy Givón, *Syntax: An Introduction*, Rev. ed. (Amsterdam and Philadelphia,

this participant in the clause.[28] The Son is further specified using the adjective μονογενής. Moreover, 3:16b is introduced by ὥστε which according to Robertson indicates the distinct accentuation of that entity which it introduces.[29] The introduction of a new participant in the scene,[30] the pre-posing of the object in a predicate-first language, the use of ὥστε, and the addition of μονογενής[31]—all these are markers which are strategies of the author (i.e., strategies which reveal the perspective of the author) to focus the attention of the reader to the new character who is introduced in the scene, i.e., the only Son who is the landmark of the action of God.[32]

Meanwhile, 3:16c puts onstage a new nominal as grammatical subject, i.e., πᾶς ὁ πιστεύων. As the entity which is located and described in the clause, πᾶς ὁ πιστεύων receives the primary spotlight.[33] The same subject is implied in 3:16d whose claim is in direct contrast and, hence, antithetically parallel to that of 3:16c. The nominal πιστεύων entails a person who believes (i.e., the trajector) and an object of the act of believing (i.e., the landmark). This object is indicated by the phrase εἰς αὐτόν. The use of the coordinating conjunction ἀλλά signals that 3:16c be read alongside 3:16d. In these two clauses, the focus is no longer God and God's action in relation to the Son (3:16ab), but the two actions involving πᾶς ὁ πιστεύων: μὴ ἀπόληται (3:16c) and ἔχῃ ζωὴν αἰώνιον (3:16d). These actions entail a change in the human characteristic of the one who believes, i.e., from not having eternal life (hence, perishing) to having eternal life and not perishing.

While the participant which is foregrounded is πᾶς ὁ πιστεύων and its condition of not perishing and of having eternal life, the notion that the change in the condition of πᾶς

PA: John Benjamins, 2001), 278–283. For the significance of the pre-posed subject in the Greek NT, see Robertson, *Grammar*, 417.

[28] In Greek, the subject of a clause is typically coded in the personal ending of the predicate and its referent is usually inferred from the context (cf. ibid., 391). Robertson maintains that the predicate is considered to be the most important part of the Greek sentence, and, therefore, the default position of words in a Greek sentence is predicate first (ibid., 417). However, he explains that when an author intends to emphasize a word, he may do it by re-positioning the word from its regular place to an irregular one, i.e., "from its usual position to an unusual one" (ibid.). Meanwhile, BDF, § 472, argues that while there is some freedom in the word order in Greek and also in the NT, there are patterns in the construction of the NT Greek clause. BDF identifies the following usual pattern: conjunction + verb or nominal predicate with its copula + subject + object + supplementary participle (ibid.). BDF also notes that "[u]nemphatic pronouns tend to follow immediately on the verb" (ibid.). According to BDF, "[a]ny emphasis on an element in the sentence causes that element to be moved forward […]" (ibid.). Meanwhile, the style of pre-posing an object such as can be found in 3:16b is also present in some other texts in John, e.g., the pre-posing of τὸν λόγον αὐτοῦ (5:38a; 8:55g), τὸν ἐρχόμενον (6:37c), τὸν πατέρα (6:46a; 8:27b), τὸν Λάζαρον (12:17b), etc. For another discussion on the significance of the pre-posing or front-shifting of an element in a clause, see Chapter 4, n. 139.

[29] Ibid.

[30] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 60. See our discussion on Focusing in Chapter 3, section 3.4.2.

[31] Cf. ibid., 56. See our discussion on Specificity in Chapter 3, section 3.4.1.

[32] Cf. ibid., 59. See also our discussion on Focusing and Perspective in Chapter 3, sections 3.4.2 and 3.4.4, respectively.

[33] Cf. ibid., 70.

ὁ πιστεύων is only possible through the Son continues to be present within the onstage region of 3:16cd (cf. εἰς αὐτόν). The use of ἵνα in 3:16c points to the significance of the parallel assertions in 3:16cd since it directs the attention of the reader to the purpose of the giving of the Son.[34] The importance of 3:16cd is further enunciated in 3:17. As we have earlier pointed out, the assertions in 3:17 parallel those of 3:16. Whereas 3:16b has δίδωμι, 3:17a has ἀποστέλλω.[35] The love of God for the κόσμος is no longer mentioned in 3:17. What is asserted is the action involving God who sends the Son εἰς τὸν κόσμον (3:17a), putting all three participants onstage—God as the trajector (tr), the Son as the landmark of the action of God (lm1), and κόσμος as the "locative" landmark[36] (lm2) which points to the direction of God's act of sending and the setting for the mission of the Son. In the construal of 3:17a, God and the Son have the primary and secondary focal prominence, respectively.

3:17a οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
b ἵνα κρίνῃ τὸν κόσμον,
c ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

In all the clauses that comprise 3:17, ὁ κόσμος is part of the participants in the viewing frame with different degrees of prominence. It is the direction of the Father's action in the sending of the Son in 3:17a. It is the object of the action of the Son in 3:17b. Meanwhile, 3:17c which is the antithetical parallel of 3:17b (cf. οὐ κρίνῃ and σωθῇ) presents ὁ κόσμος as the subject of the clause. As the trajector in 3:17c, ὁ κόσμος has primary focal prominence.[37] While the Agent normally receives the primary focal prominence in a clause, Langacker explains that passive constructions (such as in 3:17c) "represents a distinct alternative to the canonical alignment […] so that primary focal prominence falls on something other than an agent."[38] In 3:16a, the participant that receives the primary focus is God while ὁ κόσμος is only secondarily focused as the object of God's love. In 3:17c, both ὁ κόσμος and the Son are put onstage. Coded as the grammatical subject of a passive construction, ὁ κόσμος is made prominent and receives the primary spotlight. ὁ κόσμος which would otherwise have the landmark status now receives the trajector status as the entity which is being described in relation to the action

[34] Abbott holds that John's frequent use of ἵνα could be partly motivated by his tendency "to lay stress on *purpose* [...]," which includes, among others, the purpose of the mission of the Son (Edwin Abbott, *Johannine Grammar* (London: Adam and Charles Black, 1906), § 2093, italics original).

[35] Barrett, *John*, 216, comments that while these two verbs are used "substantially the same" in these two clauses, the paradigmatic change to ἀποστέλλω in 3:17a is remarkable since the word emphasizes one of the most important ideas in the Gospel—mission and apostolate.

[36] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 387.

[37] Cf. ibid., 361. According to Langacker, *Grammar and Conceptualization*, 33,"[t]he subject is in each case the entity that the speaker is concerned with situating or assessing […]."

[38] Langacker, *Cognitive Grammar: A Basic Introduction*, 390.

of the Son.[39] The construal of ὁ κόσμος in 3:17c reveals the importance which the evangelist places on its salvation through the action of the Son.

5.1.3.1 The Semantic Roles (SRs) of God, the Son, and ὁ κόσμος

As we mentioned earlier, 3:16a is the only text in John where we have the collocation of God as the subject with κόσμος as the object. In this section, we shall focus on analyzing the semantic role of κόσμος in 3:16a in relation to the semantic roles of God and the Son. Nonetheless, the four other occurrences of κόσμος within the intermediate context of 3:16a (i.e., 3:16–21) will not be excluded from our analysis. The parallelism in the assertions of 3:16 and 3:17, and the use of conjunctions to connect the clauses that compose the two verses indicate the interconnections of the assertions in these clauses and of their participants. John 3:16a states:

οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον (3:16a)

The clause presents God as the subject who loves ὁ κόσμος (cf. ἠγάπησεν). For Louw and Nida, the focus of ἀγαπάω is "upon love and affection based on deep appreciation and high regard."[40] They classify ἀγαπάω under the semantic domain "attitudes and emotions."[41] If we follow this definition, the love of God in 3:16a may be considered as an emotion which is an expression of God's deep appreciation of and high regard for the κόσμος. If ἀγαπάω is primarily a verb of emotion, from a semantic role perspective θεός may be considered an Experiencer. However, in John, God's love is not just an emotion even though this is the primary connotation of ἀγαπάω.[42] The depth of God's love for the κόσμος is expressed in action as asserted by 3:16b (cf. οὕτως and ὥστε).[43] While the SR of God in 3:16a is Experiencer, the SR of God in 3:16b is Agent. The idea that is expressed in 3:16a is completed in 3:16b. However, instead of acting directly on the κόσμος which is the explicit object of his love in 3:16a, God's acts through the Son.

ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν (3:16b)

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[39] Ibid., 70, 361.

[40] L&N, "ἀγαπάω, ἀγάπη," vol. 1, 294. Louw and Nida make a distinction between the meaning of ἀγαπάω/ἀγάπη and φιλέω/φιλία. The latter's focus, according to them, is "upon love or affection based upon interpersonal association" (ibid.). Nonetheless, they maintain that while these two differences can be made in certain contexts, in most contexts it is difficult to clearly delineate one meaning from another since the meanings overlap (ibid.).

[41] L&N, vol. 1, 288.

[42] Cf. Moloney, *Love in the Gospel of John*, 208–209. See also Chapter 4, n. 183.

[43] According to Carson, *John*, 204, the greatness of God's gift is expressed by the phrase τὸν υἱὸν τὸν μονογενη: "The Father gave his best, his unique and beloved Son […]." The sending/giving of the only Son provides incontrovertible proof of the high regard and affection which God has for the κόσμος.

John 3:16b has two participants: the Son who is the object of δίδωμι (cf. ἔδωκεν) and God who is the subject of the clause that is implied by this verb. Implied by the verb δίδωμι is the receiver of God's action, i.e., ὁ κόσμος. The parallel clause 3:17a unequivocally states all three participants.

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον (3:17a)

John 3:17a presents ὁ θεός as the Agent who acts upon ὁ υἱός and effects a change in the location of the latter.[44] In this sense, the SR of the Son is Mover. The Son who was in the sphere of God from the beginning (cf. 1:1−2) is sent to another location, i.e., ὁ κόσμος. In this clause, ὁ κόσμος which is the locative landmark of the action of God has the SR of Zero. While 3:16b only indicates the giving of the Son by God, 3:17a incorporates the direction of the action of the Father. The purpose of the sending of the Son (cf. ἵνα) is to offer the possibility of eternal life (3:16cd). In 3:17a, the Son seems to be the Instrument of God's love. However, 3:17bc present the Son as the implied participant that acts upon ὁ κόσμος (cf. δι᾽ αὐτοῦ) and, hence, the Son has the SR of Agent.

3:17a	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
b	ἵνα κρίνῃ τὸν κόσμον,
c	ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

The action of the Son is clarified in 12:47 which parallels 3:17.

12:47 a	καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων
b	καὶ μὴ φυλάξῃ,
c	ἐγὼ οὐ κρίνω αὐτόν·
d	οὐ γὰρ ἦλθον
e	ἵνα κρίνω τὸν κόσμον,
f	ἀλλ᾽ ἵνα σώσω τὸν κόσμον.

John 12:47ef present the Son as the Agent who acts upon ὁ κόσμος. Jesus claims that he did not come to judge ὁ κόσμος, but to save it. The act of the Father in giving/sending the Son and the act of the Son in saving ὁ κόσμος reveal a unity between them. Their actions affirm Jesus' oft-repeated claims of oneness between him and the Father. On the one hand, the Gospel presents the Father's role as the Agent who sent the Son to the κόσμος (cf. 3:16, 17; 8:26; 10:36; 17:18). On the other hand, Jesus claims to have come εἰς τὸν κόσμον (cf. 9:39; 12:46; 16:28; also 1:9; 3:19). In other words, there

[44] Our use of the semantic role (SR) terms Agent and Instrument ought not be confused with the traditional use of the term "agent" to refer to the agency of Jesus in the Gospel. For Langacker's definition of the various semantic roles, see our discussion in Chapter 3, section 3.3.

is a correspondence in the Father's act of sending and the Son's act of coming and this correspondence reinforces the Gospel's message regarding the inherent unity of the Father and the Son. This unity finds full expression in 14:11 when Jesus says that the Father is in him just as he is in the Father. The Father's action is inseparable from the action of the Son.[45]

While the Son is a Mover in 3:16a, 17a, the assertions of 12:47ef which parallel 3:17bc make explicit the role of the Son as Agent. Hence, both the Son and the Father have the SR of Agent. This brings us to the discussion on the landmark of the action of the Father and the Son, i.e., ὁ κόσμος and its SR. In 3:16a, ὁ κόσμος does not undergo any change as a result of God's love. The κόσμος is presented like a static entity, an object of God's love that merely exists and occupies a location.[46] Thus, in 3:16a, it may be considered as having a Zero semantic role. The succeeding three clauses in 3:16 no longer mentions ὁ κόσμος. However, the lexeme is brought back onto the onstage region in 3:17a as the secondary landmark of the action of God.

οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον (3:17a)

In 3:17a, ὁ κόσμος provides the direction of the action of the Father. As already mentioned, it has Zero SR in this clause. However, the succeeding clauses indicate that it is a prospective Patient of the action of the Son.

ἵνα κρίνῃ τὸν κόσμον,
ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. (3:17bc)

God did not send the Son to judge ὁ κόσμος, but rather to save it. The subjunctive form of the verbs κρίνῃ and σωθῇ in 3:17bc indicates that ὁ κόσμος could have the SR of Patient. It is a prospective beneficiary of the action of the Son. In order for ὁ κόσμος to benefit from the action of the Son, it needs to carry out a corresponding action, i.e., to believe in the Son. This is indicated in 3:16c although ὁ κόσμος is not used in this clause: ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται.[47] The participle πιστεύων points to the abstract or perceptual activity of believing that one engages in and, hence, that person may be

[45] For an analysis of the relationship between the Father and the Son in the Gospel and its intimations of subordination, see Reimund Bieringer, "'... Because the Father Is Greater than I' (John 14:28). Johannine Christology in Light of the Relationship Between the Father and the Son," in *Gospel Images of Jesus Christ in Church Tradition and in Biblical Scholarship: Fifth International East-West Symposium of New Testament Scholars, Minsk, September 2 to 9, 2010*, ed. Christos Karakolis, Karl-Wilhelm Niebuhr, and Sviatoslav Rogalsky, WUNT 288 (Tübingen: Mohr Siebeck, 2012), 181–204. Bieringer's analysis of ὅτι ὁ πατὴρ μείζων μού ἐστιν (14:28h) reveals the varied ways in which the Johannine Jesus makes use of terms which describe "the intimate unity and the uncompromising equality between him and the Father" (ibid., 203). He concludes that Jesus' use of the non-reciprocal Father-Son terminology is intended to present the authority and reliability of the Son—not his subordination to the Father (ibid.).

[46] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 356.

[47] The discussion on the relationship between ὁ κόσμος and πᾶς ὁ πιστεύων is done in the next section.

considered an Experiencer.[48] However, as we have mentioned in Chapter 4, while the person who engages in a mental activity may be an Experiencer, the mental act involves an initiative role which requires volition or effort and which is directed towards an object (the landmark).[49] As such, the Experiencer participant has a "quasi-agentive" role.[50] While seemingly the Son has the SR of Agent, the Son can only effect change upon the landmark ὁ κόσμος with the latter's corresponding action of believing. In this sense, the Son is only a potential Agent while ὁ κόσμος is a potential Patient. However, with regard to the nominal πᾶς ὁ πιστεύων, the Son has the SR of Agent while the one who believes is a Patient.

5.1.3.2 The Referents of κόσμος in 3:16a, 17abc, and 19b

Many commentators interpret 3:16 as an expression of the universality of God's love although without the support of in-depth analysis.[51] However, there are also those who argue that ὁ κόσμος in 3:16 refers only to Israel.[52] During our critique of the proposal of Botha and Rousseau in Chapter 1, we argued that the referent of ὁ κόσμος in 3:16 is the entire humankind, inclusive of Israel. We supported our view with other texts in the Gospel which reflect the evangelist's non-Israel exclusive soteriological perspective, e.g., the acclamation of Jesus by the Samaritans as ὁ σωτὴρ τοῦ κόσμου (4:42), Jesus' claim that he has "other sheep" that do not belong to the flock but which he must also lead (10:16), the reference to the Greeks (7:35 and 12:20), and Jesus' statement that when he is lifted up, he will draw all to himself (12:32). The same referent can also be claimed for the occurrences of κόσμος in 3:17 and 19.

That Israel is part of the referent of κόσμος in 3:16 is undeniable. The Gospel proclaims Jesus as the king of Israel (1:49; 12:13). The larger context of 3:16 begins with Jesus' conversation with Nicodemus who is described as a teacher of Israel (3:10) on an issue which is of importance to the Jews.[53] Moreover, Jesus cites the OT story of Moses and the bronze serpent (Num 21:8−9) to allude to his death and exaltation on the cross. The giving/sending of the Son that is claimed in 3:16−17 happened at a particular historical time in the land of Israel. Nonetheless, as the narrative progresses and reaches a crescendo in 3:16–21, Israel no longer figures in it. What we have is the nominal κόσμος which is the object of God's love (3:16a), the landmark of God's action in the sending of the Son (3:17a), and the potential beneficiary of the saving action of the Son (3:17bc, 19b).

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[48] Cf. Langacker, *Grammar and Conceptualization,* 29.

[49] Ibid., 31.

[50] Ibid. Cf. Chapter 4, n. 151.

[51] See, for instance, Thompson, *John*, 86; Carson, *John*, 205; Schnackenburg, *John*, vol. 1, 398; Barrett, *John*, 216; Newman and Nida, *A Translator's Handbook on the Gospel of John*, 89; Lindars, *The Gospel of John*, 159; Barclay, *The Gospel of John*, 1:161; and Bernard, *John*, vol. 1, 119.

[52] See Chapter 1, section 1.3.4 for our discussion on the position of Botha and Rousseau.

[53] See our earlier discussion in Section 5.1.1 above.

John 3:16a asserts God's love for ὁ κόσμος. The indicative aorist form of the verb ἀγαπάω is used. We have already discussed in the previous chapter what Greek grammars consider as the timeless nuance of the gnomic aorist, i.e., it expresses a truth which is "valid for all time."[54] However, aside from arguing based on the grammatical form of the verb, its timeless dimension can also be cogently argued based on Langacker's delineation between the perfective and the imperfective verbs.[55] As maintained by Langacker, an imperfective verb like "to love" construes a "stable situation" which continues through time.[56] Langacker explains that "an imperfective predicate describes the constancy of configuration through time" and if one dissects this process and takes a cross-section "at any arbitrarily selected point in its duration the result is a state, the same situation viewed atemporally."[57] With this explanation, we can infer that in 3:16a, the evangelists construes a stable situation or an atemporal state of the God who loves ὁ κόσμος. The verb presents the relationship between God as the trajector and ὁ κόσμος as the landmark which is not bounded by time. Langacker explains the imperfective process as having "indefinite temporal extension, in the sense that bounding is inessential to its characterization."[58] If the love of God that is profiled in 3:16a is characterized by "indefinite temporal extension," this means that the object of this love is not limited to a particular historical group.

It is plausible that the Johannine Jesus purposely used κόσμος in 3:16 instead of Israel in order to express the boundlessness of God's love. Moreover, by choosing God who is without beginning or end (cf. Isa 40:28; Rev 1:8) as the subject of the verb, its imperfective nuance is also strengthened. Hence, God, ὁ κόσμος, and the aorist form of ἀγαπάω contribute to the imperfective construal of ἀγαπάω. The contribution of the participants in a clause to the construal of the verb is summarized by Langacker in the following words: "[…] a verb's **participants** (i.e., the entities participating in the profiled relationship) influence its categorization as perfective or imperfective."[59] Because some verbs can be construed either as perfective or imperfective, Langacker explains that

> "[t]he choice between a perfective and an imperfective construal is not necessarily determined by anything inherent in the scene described. It often depends on general or contextual knowledge, or it may simply be a matter of how the speaker decides to portray the situation."[60]

An imperfective construal of the action in 3:16a could be further explained if we look at the possible OT background of the text. This we shall do in the next section.

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[54] Cf. BDF, § 333. See our discussion in Chapter 3, section 3.5.

[55] See also our discussion in Chapter 4, section 4.2.3.4.

[56] Langacker, *Cognitive Grammar: A Basic Introduction*, 147.

[57] Langacker, "Remarks on English Aspect," 27−73.

[58] Ronald W. Langacker, *Investigations in Cognitive Grammar*, CLR 42 (Berlin: Mouton de Gruyter, 2009), 188.

[59] Langacker, *Cognitive Grammar: A Basic Introduction*, 149. Emphasis original.

[60] Ibid., 151.

Having examined the assertion in 3:16a, we propose to interpret the clause as the Johannine Jesus' construal of God's love that is neither confined to a particular people (i.e., Israel) nor to a particular time. In other words, ὁ κόσμος which is the object of God's love in 3:16a could be interpreted as referring to all human persons, not only to those who existed at a particular time and at a particular place. But is this distinction all there is to the use of ὁ κόσμος in 3:16−17? John 3:16a presents God as One who loves ὁ κόσμος, a love that led to the giving of the only Son (3:16b). But after this statement, the succeeding clauses in the verse no longer mention ὁ κόσμος.

3:16a	οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,
b	ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν
c	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
d	ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

Because the object of God's love which is explicitly stated in 3:16a is ὁ κόσμος, we would have expected ὁ κόσμος to be picked up in 3:16c as the beneficiary of the action of God. However, instead of ὁ κόσμος, what we have is πᾶς ὁ πιστεύων. John 3:16b states that the one who believes in the Son will not perish but have eternal life. ὁ κόσμος re-appears in all the three clauses of 3:17.

3:17a	οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
b	ἵνα κρίνῃ τὸν κόσμον,
c	ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.

John 3:17a picks up the object ὁ κόσμος in 3:16a and 3:17bc explicitate the purpose of the sending of the Son. The assertion in 3:17b with regard to the judgment of ὁ κόσμος is paralleled in 3:18. However, 3:18 does not use ὁ κόσμος. ὁ πιστεύων of 3:16c is picked up and foregrounded as the grammatical subject of 3:18a with its negated form in 3:18b.

3:18a	ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται·
b	ὁ δὲ μὴ πιστεύων ἤδη κέκριται,
c	ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεου.

The transition from ὁ κόσμος to ὁ πιστεύων in these verses indicates that one ought to be interpreted in relation to the other. While God loves ὁ κόσμος (3:16a) and sent the Son not to judge ὁ κόσμος but to save it (3:17bc), only the one who believes in the Son will not be judged (3:18a). The one who does not believe is already judged (3:18b).Through the nominal ὁ πιστεύων,[61] the evangelist points out the most important

[61] The verb πιστεύω occurs 98 times in the Gospel. John does not use the noun πίστις. Brown, *John*, 1:512, argues that this reveals John's preference for verbs and action over the noun, similar to his preference for ἀγαπάω over ἀγάπη. Furthermore, Brown maintains that the choice to use the verb form indicates that

response which ὁ κόσμος ought to demonstrate in order for it to benefit from God's gift of the Son. However, by presenting ὁ μὴ πιστεύων (3:18b) as an antithetical parallel to ὁ πιστεύων (3:18a), the evangelist points to the two possible responses to the coming of the Son. These responses represent two groups of people.[62] These people are further described in 3:19–21 as the text attempts to provide the reasons behind their respective response to God's act of sending the Son.

John 3:19b presents the Son as the light: ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. The clause presents ὁ κόσμος as the landmark of the coming of τὸ φῶς. This assertion was already introduced in 1:9. According to E. Popkes, John uses the metaphor of light to reveal its vision of universal salvation (cf. 1:4−5, 9−10; 8:12; etc.).[63] He maintains that the universal aspect of John's use of the light metaphor is very stark in 8:12 when Jesus claims: ἐγώ εἰμι τὸ φῶς τοῦ κόσμου.[64] After introducing the coming of the light εἰς τὸν

for John, faith is not merely an internal disposition, but rather involves active commitment (ibid.). Edwin Abbott, *Johannine Vocabulary: A Comparison of the Words of the Fourth Gospel with Those of the Three* (London: Adam and Charles Black, 1905), § 1480, has rightly noted the unique and complex way in which John uses "believe" in different expressions and different persons. Unlike the author of the Letter to the Hebrews who discusses "faith" by beginning with a definition, Abbott explains that John first begins with a "broad, vague, and sometimes even inaccurate statement, afterwards corrected, modified, defined by reference to persons and circumstances, and finally left with the reader not as a definition but as an impression" (ibid., § 1481). Schnackenburg, *John*, vol. 1, 558, has rightly noted how the notion of faith in John is more developed than in the Synoptics. Whereas in the Synoptics, faith is related to the healing miracles or is viewed as a "charismatic force" (Mar 11:22), Schnackenburg observes that "[…] faith in John has attained a markedly theological eminence, in which it resembles that of Paul. But in contrast to Paul, for whom faith in the crucified and risen Lord is all-important, John brings faith into his account of the earthly work of Jesus and makes it unfold in the encounter with the redeemer during his life in this world, though its bearing on the time after Easter is always made apparent […]" (ibid.). For a discussion on the interrelations among the notions of believing, knowing, hearing, and seeing in John, see Daniel B. Stevick, *Jesus and His Own: A Commentary on John 13−17* (Grand Rapids, MI: Eerdmans, 2011), 142–49. For other works on faith in John, see Frederique Vandecasteele-Vanneuville, "'Dan zijt gij waarlijk mijn leerlingen' (Joh 8,31). Geloven vandaag in het licht van het Johannesevangelie," in *De kerk in Vlaanderen: avond of dageraad?*, ed. Lieven Boeve (Leuven: Davidsfonds, 1999), 146–63; and Ferdinand Hahn, "Das Glaubensverständnis im Johannesevangelium," in *Glaube und Eschatologie: Festschrift für Werner Georg Kümmel zum 80. Geburtstag*, ed. Erich Grässer and Otto Merk (Tübingen: Mohr Siebeck, 1985), 50–69. For comparative purposes, see also Varghese Poulose Chiraparamban, "The Translation of Πίστις and Its Cognates in the Pauline Epistles," *BT* 66, no. 2 (2015): 176–89.

[62] Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids, MI and Cambridge: Eerdmans, 2012), 205, maintains that the lexical switch from ὁ κόσμος to ὁ πιστεύων/ὁ μὴ πιστεύων indicates an evangelistic perspective, i.e., the Johannine Jesus "addresses each one of us individually and personally."

[63] Enno E. Popkes, "About the Differing Approach to a Theological Heritage: Comments on the Relationship between the Gospel of John, the Gospel of Thomas, and Qumran," in *The Bible and the Dead Sea Scrolls: The Second Princeton Symposium on Judaism and Christian Origins*, ed. James H. Charlesworth, vol. 3: The Scrolls and Christian Origins (Waco, TX: Baylor University Press, 2006), 307.

[64] Ibid., 208. Popkes surmises that John's use of the metaphor of light can be traced to Deutero-Isaiah (ibid.). See also Hartwig Thyen, "Ich bin das Licht der Welt. Das Ich-und Ich-Bin-Sagen Jesu im Johannesevangelium," *JAC* 35 (1992): 19–42. For works which detail the significance of metaphor studies for biblical interpretation, see the collection of essays in Pierre Van Hecke and Antje Labahn, eds.,

κόσμον in 3:19b, the text continues by describing that human persons (cf. οἱ ἄνθρωποι) preferred the darkness to the light (3:19c). There is a shift in the nominals from ὁ κόσμος in 3:19b to οἱ ἄνθρωποι in 3:19c.

While it would seem that the referent of ὁ κόσμος in 3:19b are those human persons who refuse the light in 3:19c, the progression of the narratives reveals two kinds of human persons who are characterized based on their responses to the coming of the light. These responses are reflective of the works of these persons. The one whose works is evil does not come to the light (3:19−20) while the one who does what is true comes to the light (3:21). This reveals the evangelist's conceptualization of the two qualities in human persons (cf. οἱ ἄνθρωποι in 3:19) in whose realm the light has come. For the evangelist, ὁ κόσμος which is loved by God is divided into two groups of people who make choices on whether to believe or not to believe in Jesus, to come to the light or not to come to the light.[65] Even though God loves the κόσμος, i.e., the entire humankind, so much that God gave his only Son (3:16ab), only the part of the κόσμος that believes in the Son would not perish but would have eternal life (3:16cd). Because of this clear-cut categorization of humankind into two groups, 3:16cd could only assert

ἵνα **πᾶς ὁ πιστεύων εἰς αὐτὸν** μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον (3:16cd)

and not

ἵνα **ὁ κόσμος** μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

With this interpretation, we can infer that the profiled meaning of ὁ κόσμος in 3:16a, 17abc, and 19b is not human persons in relation to their ethnicity or geographical location (i.e., Israel or non-Israel), but human persons in their capacity to respond to Jesus. The responses of these human persons could either be to believe or not to believe in the Son. For the Johannine Jesus, the responses of these human persons to his revelation are indicative of their works. Their works, in turn, determine their identity. Through the use of κόσμος in 3:16a−17abc, 19b, the evangelist was able to profile two types of human characters which go beyond the confines of ethnicity and geography.[66] Moreover, with

Metaphors in the Psalms, BETL 231 (Leuven, Paris, and Dudley, MA: Leuven University Press and Peeters, 2010); and Pierre Van Hecke, ed., *Metaphor in the Hebrew Bible*, BETL 187 (Leuven, Paris, and Dudley, MA: Leuven University Press and Peeters, 2005).

[65] Cf. Andreas Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective* (Grand Rapids, MI: Baker Academic, 1999), 56; Barrett, *John*, 161; R. H. Lightfoot, *St. John's Gospel: A Commentary*, ed. C. F. Evans (London, Oxford, and New York: Oxford University Press, 1960), 80, maintains that in giving human persons the possibility to walk in the light, "this very possibility implies also their ability to choose to walk in the darkness, in obedience not to the law of their origin, but to a law of their own making." According to R. H. Lightfoot, *St. John's Gospel,* 80, the possibility that was given for human persons to walk in the light implies the possibility for them to walk in darkness which is due to their own choosing.

[66] Cf. Lindars, *The Gospel of John*, 503.

the imperfective verb ἀγαπάω, the evangelist was able to express a meaning which could be interpreted as continuing through time. God's love encompasses the two types of human persons, believers and unbelievers, who exist throughout history. Thus, the proclamation of God's love for ὁ κόσμος in 3:16a, the granting of eternal life to those who believe in the Son (3:16cd), and the judgment of those who do not believe in the Son (3:18b) are proclamations for all human persons regardless of time and place, inclusive of but not limited to Israel.[67]

5.1.3.3 The Old Testament Notion of Covenant: A Possible Background of John 3:16

We mentioned above Botha's and Rousseau's interpretation of ὁ κόσμος in 3:16 as pertaining to Israel which they supported with several arguments, one of which is the patron-client relationship between God and Israel.[68] While we disagree with Botha and Rousseau in their identification of Israel as the exclusive referent of ὁ κόσμος in 3:16 (and also in 3:17), we do not discount that OT ideas could lie at the background of 3:16. Scholars agree on the use of the OT by John.[69] According to Carson, the Jews know the

[67] Cf. Andreas Köstenberger, "Sensitivity to Outsiders in John's Gospel and Letters and Its Implication for the Understanding of Early Christian Mission," in *Sensitivity to Outsiders: Exploring the Dynamic Relationship Between Mission and Ethics in the New Testament and Early Christianity*, ed. Jacobus (Kobus) Kok et al., WUNT II 364 (Tübingen: Mohr Siebeck, 2014), 182. Köstenberger explains that the mission of the disciples of Jesus is to be characterized by their "'going' [...] across political, social, economic, or geographical boundaries [...]" (ibid.). See also Chapter 2 of Stanley E. Porter, *John, His Gospel, and Jesus*, 37−62, where he discusses that John's Gospel was written as a public proclamation of Jesus. Porter argues that the presence of both historical and theological materials in the Gospel supports the position that the proclamation concerning the person of Jesus was directed to all peoples and not just to a specific community (ibid., 37−38).

[68] See Chapter 1, section 1.3.4.

[69] According to Schnackenburg, *John*, vol. 1, 124, "[...] many thoughts and images of the O.T., mostly taken further in theological meditation and development, come together in John and are made to serve Johannine theology." He further avers that "[t]his Gospel would be unthinkable without the O.T. basis which supports it" (ibid.). In his survey of OT citations in John vis-à-vis the LXX and the MT, including an analysis of OT allusions and verbal parallels in the Gospel, Köstenberger, "John," 417–18, concludes that while John shows familiarity and closeness with both OT Hebrew and LXX texts, "[his] default version seems to have been the LXX, but in no way does he use it slavishly, and throughout he exhibits a highly intelligent and discerning mode of OT usage." For other studies on John's use of the OT ideas, see the collection of essays in; Alicia D. Myers and Bruce G. Schuchard, eds., *Abiding Words: The Use of Scripture in the Gospel of John* (Atlanta, GA: SBL Press, 2015); Maarten J. J. Menken, "Genesis in John's Gospel and 1 John," in *Genesis in the New Testament*, LNTS 466 (London and New York: T & T Clark, 2012), 83–98; *idem*, "Observations on the Significance of the Old Testament in the Fourth Gospel," in *Theology and Christology in the Fourth Gospel*, ed. G. Van Belle, J. G. van der Watt, and P. Maritz, BETL 184 (Leuven: Leuven University Press and Peeters, 2005), 155–75; Paul Miller, "'They Saw His Glory and Spoke of Him': The Gospel of John and the Old Testament," in *Hearing the Old Testament in the New Testament*, ed. Stanley E. Porter, McNTS (Grand Rapids, MI and Cambridge, UK: Eerdmans, 2006), 125–51; Gary T. Manning, *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, JSNTSup 270 (London: T & T Clark, 2004); Klaus Westermann, *The Gospel of John in the Light of the Old Testament*, trans. Siegfried S. Schatzmann (Peabody, MA: Hendrickson, 1998); Stanley E. Porter, "The Use of the Old Testament in the New Testament: A Brief Comment on

truth of God's love for Israel.[70] The OT presents the relationship between God and Israel in intimate and familial terms. God is called Father (1Suppl 29:10; Deu 32:6; Isa 63:16; Jer 3:19) and Israel is called God's son/children (Exo 4:22; Deu 8:5; 14:1; 32:5–6; Hos 11:1).[71]

The OT narrates God's love and nurturance for his people and God's demands of a response from them. For instance, the Book of Deuteronomy defines what God requires from his people: "[…] Hear, O Israel: The Lord our God is one Lord. And you shall love the Lord your God with the whole of your mind and with the whole of your soul and with the whole of your power" (Deu 6:4−5; see also Deu 10:12−13; 11:13; 30:16, 20). Concomitant with God's promise to bless his people is a requirement that they fear, love, and serve him and that they walk in his ways. If the people do the things that God commanded them, God promises that all will be well with them. Their tribe will multiply greatly (cf. Deu 6:3) and there will be abundance in their land (cf. Deu 6:3; 11:14−15). However, amid this promise of blessings and prosperity, of care and nurturance, God is also depicted as one who punishes the Israelites if they transgress and fail to keep his command (cf. Deu 6:13−15; Isa 24; 2Ki 17:18-20; etc.) and forgives if they repent (cf. Exo 34:5−7; Num 14:19−20; Neh 9:17; Mic 7:18−19; Dan 9:9; etc.). Although the texts portray an intimate familial relationship that had been initiated and sustained by God (Deu 32:4−14), Israel was not always faithful to God. Israel abandoned her creator, savior and nurturer (Deu 32:15, 18). The more God called the people of Israel, the more they went away from him (Hos 11:2).

The Gospel's astounding assertion of God's love for the κόσμος which is expressed in the giving of the Son and the requisite response of belief in the Son and the judgment that comes to those who do not believe could be rooted in the intimate relationship between God and Israel which is described by the texts we cited above. It is a relationship which is covenantal in nature.[72] John 3:1−36 does not explicitly mention διαθήκη, and

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Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James Sanders, JSNTSup 148 (Sheffield: Sheffield Academic Press, 1997), 79–96; Andreas Obermann, *Die christologische Erfüllung der Schrift im Johannesevangelium: Eine Untersuchung zur johanneischen Hermeneutik anhand der Schriftzitate*, WUNT II 83 (Tübingen: Mohr Siebeck, 1996); Bruce G. Schuchard, *Scripture Within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta, GA: Scholars Press, 1992); Martin Hengel, "The Old Testament in the Fourth Gospel," *HBT* 12, no. 1 (1990): 19–41; see also the survey of Brown, *John*, vol. 1, lii−lxvi. Our acknowledgement of John's use of the OT does not exclude other possible influences to the Gospel.

[70] Carson, *John*, 205. The following texts reveal a belief in a God who values what he has made (cf. Gen 1:31), the God who loves (cf. Psa 145:8−9; Hos 3:1; 11:1), and who is willing to redeem his beloved creation (cf. Deu 7:8; 23:5; 2Suppl 7:14).

[71] See Bianca Lataire and Reimund Bieringer, "God the Father. An Exegetical Study of a Johannine Metaphor," in *Gender, Tradition and Renewal*, ed. Robert L. Platzner, Religions and Discourse 13 (Oxford et al.: Peter Lang, 2005), 113–40; and Helen Schüngel-Straumann, "Gott als Mutter in Hosea 11," *ThQ* 166 (1986): 119–34.

[72] Cf. Enno Edzard Popkes, "The Love of God for the World and the Handing Over ('*Dahingabe*') of His Son: Comments on the Tradition-Historical Background and the Theological Function of John 3,16a in

the lexeme is nowhere used in John. Despite this absence, the study of J. Varghese has shown that the OT notion of the covenant is present in the Gospel.[73] Varghese focuses his analysis on what he calls the imagery of love in the Gospel which is present in three kinds of relations, namely, bride-bridegroom,[74] friendship,[75] and covenant.[76]

According to Varghese, the imagery of love in the Gospel is influenced by the commandment in Deu 6:4; Jer 31:31−34; and Eze 36:26f; 37:27 which speaks of the renewal of the covenant.[77] However, while Varghese studied various texts which portray the relationship of Jesus and God with other characters in the Gospel, he did not include 3:16−21 in his analysis. Meanwhile, M. Davies who finds in John different expressions of the theme of God's relationship with his people in the Pentateuch also expresses her bewilderment that John does not use the word "covenant."[78] Nonetheless, she argues that a vocabulary which is associated with the covenant concept is present in John. In particular, these are the expressions εἶναι ἐν, μένειν, μένειν εἰς, μένειν ἐπί, and μένειν παρά.[79] With this, Davies concludes that even without using διαθήκη, the idea of the covenant is surely present in the Gospel.[80]

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the Overall Context of Johannine Theology," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert Van Belle, BETL (Leuven, Paris, and Dudley, MA: Leuven University Press and Peeters, 2007), 613.

[73] Johns Varghese, *The Imagery of Love in the Gospel of John*, AnBib 177 (Roma: Gregorian and Biblical Press, 2009).

[74] For this relation, Varghese investigates the texts where Jesus is presented as the bridegroom (implicitly in 2:1−11 and explicitly in 3:27−30. He identifies the figure of the bride in the persons of the Samaritan woman (4:1−26), Mary of Bethany (12:1−8) and Mary Magdalene (20:1−2, 11−18) (Varghese, *The Imagery of Love in the Gospel of John*, 59–204).

[75] For this relation, Varghese investigates various texts which depict Jesus' friendship with the family of Bethany, with his disciples, and with the Beloved Disciple (ibid., 235–77).

[76] For this relation, Varghese explores the different texts which present the love for God (5:41−44); the love for Jesus (8:41b−42), the new commandment of love (13:34−35), and also 14:15−24 and 15:9−17 (ibid., 311–359).

[77] Ibid., 364. Varghese maintains that "God's covenant relationship with with his people, realized and experienced by the people of Israel, is seen to be realized fully in the person of Jesus" (ibid.).

[78] Davies, *Rhetoric and Reference in the Fourth Gospel*, 73.

[79] Ibid., 73. For this position, Davies is dependent on the work of Edward Malatesta, *Interiority and Covenant: A Study of Einai En and Menein En in the First Letter of Saint John*, AnBib 69 (Rome: Biblical Institute Press, 1978).

[80] Davies, *Rhetoric and Reference in the Fourth Gospel*, 74. See also Rekha M. Chennattu, *Johannine Discipleship as a Covenant Relationship* (Peabody, MA: Hendrickson Publishers, 2006), which utilizes the notion of the covenant as a lens to understand the theme of discipleship in the Gospel. Chennattu argues that the various narratives in chapters 1—12 which present the choice to believe or not believe in Jesus serve as "hortatory preparation" for the renewal of the covenant, a theme which is present in Chapters 14—17 (ibid., 88). In the same vein, Sherri Brown, *Gift upon Gift: Covenant through Word in the Gospel of John*, PTMS 144 (Eugene, OR: Pickwick, 2010), maintains that John intentionally uses the "OT covenant metaphor" to structure his Gospel. However, George Mlakuzhyil, *The Christocentric Literary Structure of the Fourth Gospel*, AnBib 117 (Roma: Pontificio Istituto Biblico, 1987), 132, warns against overemphasizing the theme of the covenant as a structuring principle in the Gospel because even if the notion of the covenant is alluded to, the word διαθήκη is not used by the evangelist. For Mlakuzhyil, covenant is only a secondary theme in the Gospel and to present it as a central Johannine theme is "to mislead the readers" (ibid.). For other works which treat the theme of the covenant in the Gospel, see Wilson

The elements in John which pertain to the covenant relationship between God and Israel as identified by Varghese and Davies are present in the larger context of 3:16. John 3:1−36 contain lexemes and themes which are related to the notion of the covenant. It explicitly mentions the love of God for the κόσμος (cf. ἠγάπησεν in 3:16).[81] Jesus is presented as the bridegroom who has the bride (3:29), in the same way that the prophets see God as the husband of Israel (cf. Isa 54:5; 61:10; Jer 2:2; 31:32; Hos 2:16, 19; etc.).[82] Moreover, Jesus' promise of eternal life could also allude to the covenantal promise to live long in Deu 6:2. If the OT notion of the covenant relationship lies in the background of 3:1−36, it could be that the required human response of faith in the Son (cf. 3:16c, 18) is akin to the response that God expected from Israel.

The insights of W. Eichrodt could be helpful in understanding the presence of the covenant motif in 3:16.[83] According to Eichrodt, the covenant "emphasizes one basic element in the whole Israelite experience of God, namely *the factual nature of the divine revelation.*"[84] In other words, the expression of God's faithfulness to Israel is through concrete historical events like their deliverance from Egypt.[85] Moreover, the covenant entails not only a demand but also a promise as expressed in the formula "You shall be my people and I will be your God," thereby creating "*an atmosphere of trust and*

Paroschi, *Incarnation and Covenant in the Prologue to the Fourth Gospel (John 1:1-18)*, vol. 820, EUH.T 23 (Frankfurt am Main: Peter Lang, 2006); and John W. Pryor, *John: Evangelist of the Covenant People* (London: Darton, 1992).

[81] Cf. Frank Moore Cross, *From Epic to Canon: History and Literature in Ancient Israel* (Baltimore, MD: Johns Hopkins University Press, 1998), 3–21. Cross argues that "love" (ʾahăbā) is a kinship language (ibid., 5). The richness of the word is seen in how it expresses the bond that holds an intimate relationship together (ibid.). It also expresses the relationship within the family and among kindred (ibid.).

[82] See the explanation of Cross, *From Epic to Canon*, 3–21, on how the notion of covenant is rooted in the kinship-based organization of West Semitic tribal groups so that kinship may be considered as the foundation of covenant. Cross explains that "the covenant of marriage establishes kinship bonds of the first rank between spouses" (ibid., 8). He maintains that when Gen 2:24 states that a man and his wife will become "one flesh." what is asserted is not a carnal union, but a kinship relationship (ibid.). Hence, when John presents Jesus as the bridegroom, a kinship relationship with a bride could be implied and, consequently, a covenantal relationship could be entailed. For a detailed discussion on how Israel's covenant election is presented in matrimonial imagery, see Varghese, *The Imagery of Love*, 39–58. See also Gordon Paul Hugenberger, *Marriage as a Covenant: A Study of Biblical Law and Ethics Governing Marriage Developed from the Perspective of Malachi*, VTSup 52 (Leiden: Brill, 1994).

[83] In his introduction to Eichrodt's analysis of OT theology, B. C. Ollenburger explains that for Eichrodt, the notion of the covenant is the best expression of Israel's religion (Walther Eichrodt, "Covenant," in *The Flowering of Old Testament Theology: A Reader in Twentieth-Century Old Testament Theology, 1930-1990*, ed. Ben C. Ollenburger, Elmer A. Martens, and Gerhard F. Hasel, vol. 1, Sources for Biblical and Theological Study [Winona Lake, IN: Eisenbrauns, 1992], 58). Ollenburger elaborates that Eichrodt's analysis did not just focus on texts where the covenant is explicitly mentioned, but also on texts pertaining to Israel's life, history, and literature, which describe the dynamics of the covenant (ibid., 59).

[84] Walther Eichrodt, *Theology of the Old Testament*, trans. John Baker, vol. 1 (Philadelphia, PA: Westminster, 1961), 37. Italics original.

[85] Ibid., 38.

security."[86] Brueggemann calls this a mutuality in the relationship between God and Israel.[87] Eichrodt further maintains that it is through the will of God that the diverse individual tribes which participated in the covenant become united with a strong sense of solidarity.[88] But the more significant thing which Eichrodt notices in this covenant relationship is its openness to absorb others into itself:

> "It is striking that this association draws no clear line to exclude the stranger, but is continually absorbing outsiders into itself. Moreover, the decisive requirement for admission is not natural kinship but readiness to submit oneself to the will of the divine Lord of the Covenant and to vow oneself to this particular God."[89]

If we read 3:16 based on the above descriptions of Eichrodt, we could discern some similarities. First, the giving/sending of the Son εἰς τὸν κόσμον (3:16b, 17a) is a concrete historical manifestation of God's love for ὁ κόσμος in the person of the historical Jesus who lived and revealed God through his words and works in Palestine. However, the benevolent action of God in the giving/sending of the Son demands from ὁ κόσμος a

[86] Ibid, italics original. For explications on the covenant formula, see Rolf Rendtorff, *Die Bundesformel: Eine exegetisch-theologische Untersuchung*, SBS 160 (Stuttgart: Katholisches Bibelwerk, 1995). Rendtorff conducts an analysis of the covenant motif not by looking at the occurrences of διαθήκη. Rather, he focuses on a canonical reading of select OT texts which uses any one of the three forms of the covenant formula, namely: (a) "I will be your God" (which emphasizes the gracious presence of Yahweh among his people), (b) "You will be my people" (which emphasizes the moral response of the people), and (c) "I will be your God and you will be my people" (which emphasizes both aspects equally). See also the works of Klaus Baltzer, *Das Bundesformular*, 2e ed., WMANT 4 (Neukirchen-Vluyn: Neukirchener Verlag, 1964); and Rudolf Smend, *Die Bundesformel*, ThSt 68 (Zürich: Evangelischer Verlag Zollikon, 1963).

[87] Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress, 1997), 410. For a similar position, see Cross, *From Epic to Canon*, 16. Cross laments how Wellhausen's interpretation of covenant which focused on God's obligation towards Israel and which failed to consider the mutuality that is entailed in the OT notion of covenant continues to exert its influence: "For Wellhausen, the relationship between God and Israel in premonarchial times and in early prophecy was 'natural,' spontaneous, free, interior (individualistic). Such language is his inheritance from a philosophical milieu created by idealism and romanticism, borrowed immediately from Vatke, and congruent with Protestant antinomism. [...] That such views persist in the face of new knowledge of the ancient Near East, the history of religion and law, and advances in social anthropology is a testimony, not to the soundness of Wellhausenist synthesis but to the power and perversity of Paulinist and anti-Judaic dogma, or, in other words, to the survival of stubbornly, often unconsciously held traditions of Christian apologetics in biblical scholarship" (ibid. 15-16). See also Hugenberger, *Marriage as a Covenant*, 168–215; Menahem Haran, "The *Berît* 'Covenant': Its Nature and Ceremonial Background," in *Tehillah Le-Moshe: Biblical and Judaic Studies in Honor of Moshe Greenberg*, ed. Mordechai Cogan, Barry Eichler, and Jeffrey Tigay (Winona Lake, IN: Eisenbrauns, 1997), 203–219. Haran points out that the "principal, practical meaning [of covenant] is a commitment undertaken by two parties, each toward the other, to perform a certain deed (positive in nature) or to follow a particular course of action (positive in nature)" (ibid., 2015). For a survey of studies on covenant in the OT and the NT, including deuterocanonical and non-canonical texts from the Second Temple Period, see Scott Hahn, "Covenant in the Old and New Testaments: Some Current Research (1994-2004)," *CBR* 3, no. 2 (2005): 263–92.

[88] Eichrodt, *Theology of the Old Testament*, vol. 1, 39.

[89] Ibid.

response of faith in the Son (3:16c).[90] This aspect to 3:16 finds a resonance in what we identified as the second element of Eichrodt's understanding God's covenant with Israel which involves a demand and a promise. With the human person's response of faith comes the promise of eternal life (3:16d). Meanwhile, the assertion that πᾶς ὁ πιστεύων is the recipient of the gift of eternal life, an assertion which stipulates that belief in the Son is the only requirement for one to be saved, reveals an understanding of the covenant relationship which is not confined to a particular race, but is open to all human persons. This theme corresponds to the third element of the covenant as explained by Eichrodt, i.e., the openness of the covenant to absorb or welcome others to be part of the relationship. Hence, the invitation to receive eternal life is extended to all who will believe in the Son. Nonetheless, the response to believe in Jesus is a personal choice. It is an individual's response to Jesus. Thus, it can be said that both personal and general nuances are present in the use of ὁ κόσμος in 3:16−21. God loves ὁ κόσμος (i.e., all human persons in general). However, there is an expectation for ὁ κόσμος to respond in faith (i.e., personal) in order to benefit from the gift of God.

With the above similarities, we propose that underlying 3:16−21 is the OT idea of the covenant relationship between God and Israel which is explicitly extended to include all peoples through the use of the lexeme κόσμος.[91] The covenantal relationship between God and Israel is part of the Current Discourse Space (CDS) of Jesus (the speaker) and his hearers.[92] It is information that both of them share. The Johannine Jesus builds upon this idea when in 3:16 he puts in the viewing frame the Son and ὁ κόσμος as participants in 3:16a. By presenting ὁ κόσμος as the landmark of God's love and not just Israel, the content of the speaker's and the hearers' CDS is updated.[93] The historical manifestation of God's love is the giving/sending of the Son. The response that is required to this

[90] In his analysis of the notion of love in John, Michael Lattke, *Einheit im Wort: die spezifische Bedeutung von ἀγάπη, ἀγαπᾶν und φιλεῖν im Johannesevangelium*, SANT 41 (München: Kösel Verlag, 1975), 11–53, argues that "love" in John involves a subject-object reciprocal relationship. With our present analysis, we do not concur with his contention that this Johannine understanding of love is not present in 3:16−21 because of the absence of a reciprocal love from the side of the κόσμος (ibid., 63−85). The reciprocal love is indicated in the response of faith in the Son by those who are part of ὁ κόσμος.

[91] *Pace* Julius Wellhausen, *Prolegomena to the History of Israel*, Cambridge Library Collection (Cambridge: Cambridge University Press, 2013; repr. of the 1885 English translation of *Prolegomena zur Geschichte Israels*), 338, who proposed that God's covenant with Abraham in Gen 17, the covenant "which alone is ratified with the succeeding patriarchs, does not apply to the whole of mankind, but only to Abraham's seed, and especially to Israel." An interpretation of God's non-Israel exclusive salvific love also finds support from the intertestamental literature. According to J. Julius Scott, *Jewish Backgrounds of the New Testament* (Grand Rapids, MI: Baker Books, 2000), 329, amid their messianic expectations, the intertestamental writers were looking forward to a time when there would be a new satisfactory interpretation of the law which would include the gentiles. Scott builds upon the insights of William David Davies, *Torah in the Messianic Age And/Or the Age to Come*, JBLMS 7 (Philadelphia, PA: Society of Biblical Literature, 1952).

[92] Langacker, *Cognitive Grammar: A Basic Introduction*, 59. See Chapter 3, n. 100.

[93] Ibid.

manifestation is belief in the one whom God sent. The potential beneficiaries of God's gift of the Son are all human persons.[94]

While 3:16 presents God as the one who initiates the relationship in the giving of the Son, it is Jesus who now enters into a relationship with every human person and invites that person to believe in him. The two human responses to the coming of the Son, which the Johannine Jesus identified and described in 3:18–21 (i.e., believing and not believing in the Son) which could result in either salvation or judgment, echo the responses of Israel to God's expressions of love in the OT, i.e., fidelity or infidelity to the covenant relationship, and its concomitant results of either life or death (cf. Deu 30:19–20). The use of κόσμος in 3:16, 17, and 19 points to the significance of this lexeme in the Gospel's presentation of God's salvific love. With κόσμος as the object in 3:16, the Gospel presents a general invitation for all humankind to have a personal relationship with God through faith in the Son. As we have earlier asserted, this would include Israel in particular, but not limited to it.[95]

5.1.4. SYNTHESIS

In this part of the chapter, we looked into the assertion in 3:16, particularly on how ὁ κόσμος is construed by the evangelist in relation to God and the Son. Our analysis of their semantic roles has revealed that in 3:16a, ὁ κόσμος as the object of God's love has Zero SR in relation to God. In relation to the Son, ὁ κόσμος is a potential Patient while the Son is a potential Agent because the Son can only effect change on ὁ κόσμος if the latter responds by believing in him. Our analysis of ἀγαπάω in 3:16a using Langacker's categories of perfective and imperfective verbs, along with an analysis of the nominals ὁ πιστεύων (3:16c, 18a) and ὁ μὴ πιστεύων (3:18b), has clarified the timeless dimension of God's love in its particularity and its universality. It is particular because it has been manifested in the sending/giving of the Son at a particular period in the history of Palestine.[96] It is universal in its landmark because the gift of the Son is not limited to a particular group of persons. Our analysis has revealed that the profiled meaning of κόσμος

[94] Clearly, more exploration is needed to deepen our understanding of how the covenant motif is alluded to in 3:1–36. If we are correct to propose that the notion of a covenant relationship is at the background of 3:16–21, this would strengthen the scholarly contention of John's use of the OT ideas and, consequently, support the view that the author of John is one who is steeped in Jewish biblical thought.

[95] Brueggemann, *Theology of the Old Testament*, 450, argues that while the OT does not have an "autonomous or universal notion of humanness" its understanding of human nature is "Jewish humanness" that is based on the covenant relationship between God and his partner Israel. He explains this in the following words: "Such an odd linkage between the human and Israel does not mean that the Old Testament yields nothing beyond Jewishness. Nor does it mean that Jewish persons are superior human beings. It means, rather, that in the Old Testament human persons are understood as situated in the same transactional processes with the holiness of Yahweh as is Israel, so that in a very general way the character and destiny of human persons replicates and reiterates the character and destiny of Israel. [...] This means that when the Old Testament speaks of the human persons, its primary and inescapable tendency is to think first of the Israelite human person, from which all others are extrapolated" (ibid., 451).

[96] Cf. Sandra M. Schneiders, "The Word in the World," *Pacifica* 23, no. 3 (2010): 262.

in 3:16 is not human persons in relation to their ethnic belongingness, but human persons in relation to their response to God's revelation in Jesus, i.e., believing or not believing in him.

Meanwhile, the above results of our analysis of 3:16 are supported by the OT notion of the covenant relationship between God and Israel which is part of the CDS of both the Johannine Jesus (the speaker) and his hearers. The Johannine Jesus builds upon and expands on this notion to present the love of God which encompasses not just Israel, but all of humankind in their response to the Son. By choosing to use the lexeme κόσμος as the landmark for God's love in 3:16 and by using the imperfective verb ἀγαπάω in its aorist indicative form, John presents a God who is not just the God of Israel, but the God of all human persons unbounded by time and place. A corollary to this is the stipulation that ὁ κόσμος, not just Israel, is invited to respond to God's love through belief in the Son and receive the gift of eternal life. God's invitation for ὁ κόσμος (i.e., the landmark of God's love) to respond to God's love requires a personal response of faith in the Son.

5.2 THE ΚΟΣΜΟΣ DOES NOT "KNOW" GOD (JOHN 17:25)

Chapter 17:1−26 has eighteen occurrences of κόσμος in four grammatical forms.[97] This concentration of κόσμος is remarkable when compared to its occurrences in the other chapters.[98] John 17:25a is the only text where ὁ κόσμος occurs as the grammatical subject with the Father (cf. σε) for its object. Our text is part of the prayer of Jesus which encompasses the entire Chapter 17. Different names have been used to characterize this prayer. It has been called Jesus' high priestly prayer.[99] It has also been called Jesus' prayer

[97] Of the 78 occurrences of κόσμος in John, 33 are in Chapters 1—12, while 45 are in chapters 13—21.

[98] The distribution of the 78 occurrences of κόσμος in John is as follows: Ch 1 = 5x; Ch 2 = 0; Ch 3 = 5x; Ch 4 = 1x; Ch 5 = 0; Ch 6 = 3x; Ch 7 = 2x; Ch 8 = 4x; Ch 9 = 3x; Ch 10 = 1x; Ch 11 = 2x; Ch 12 = 7x; Ch 13 = 2x; Ch 14 = 6x; Ch 15 = 6x; Ch 16 = 8x; Ch 17 = 18x; Ch 18 = 4x; Ch 19 = 0; Ch 20 = 0; and Ch 21 = 1x.

[99] See, for instance, von Wahlde, *John,* vol. 3, 718; Michael E. Cannon, *The Prayer of Jesus: An Expository and Analytical Commentary on John 17* (Eugene, OR: Wipf and Stock, 2010), 1; S. C. Agourides, "The 'High Priestly Prayer' of Jesus," in *Studia Evangelica: Papers Presented to the Third International Congress on New Testament Studies Held at Christ Church, Oxford, 1965, Part I: The New Testament Scriptures*, ed. F. L. Cross, vol. IV, StEv (Berlin: Akademie, 1968). Brown, *John*, vol. 2, 747, claims that the designation "Jesus' high priestly prayer" was first used by the Reformation theologian David Chyträus (1531-1600) who called it *precatio summi sacerdotis*. However, Brown points out the scholarly view that this designation was already alluded to by Cyril of Alexandria in the 5th century when he interpreted Jesus' action to be that of a high priest who is making intercession on behalf of the people (ibid.). For a discussion on the priestly character of the prayer, see Harold W. Attridge, "How Priestly Is the 'High Priestly Prayer' of John 17?" *CBQ* 75, no. 1 (2013):1−14. Along with other "priestly texts," Attridge analyzes Jesus' prayer in Chapter 17 in relation to the Gospel of Judas and its critique of what could be an ecclesiastical orthodoxy (ibid., 5). He argues that while there are "priestly elements" in the prayer, "they were not designed as a foundation for later clerical theology [...], but as a warning shot across the bow of believers in Jesus to use priestly motifs in theologically appropriate ways" (ibid., 14).

of consecration[100] and a prayer of departure.[101] However, we concur with Carson that these characterizations do not fully capture the content of the prayer.[102] Hence, we shall adopt the more generic name "the Prayer of Jesus."

Because many themes in the Gospel are also contained in the prayer, e.g., (1) the obedience of the Son to the Father, (2) the glorification of the Father through the exaltation (death) of the Son, (3) God's revelation in the person of Jesus, (4) Jesus' selection of the disciples ἐκ τοῦ κόσμου, (5) the mission of the disciples εἰς τὸν κόσμον, (6) the unity of Jesus and the disciples which is patterned after the unity of the Father and the Son, and (7) the final destiny of the disciples in the presence of the Father and the Son, Carson considers Chapter 17 a summary of the entire Gospel.[103] The subject who is praying is Jesus. As the speaker of the utterances, Jesus is the viewer.[104] Hence, he is the one who is construing ὁ κόσμος and the other participants in the utterances. Although our primary concern is ὁ κόσμος in 17:25, our discussion will intersect with the seventeen other occurrences of κόσμος in 17:1−26. Since knowing some of the prayer's background could aid in our understanding of its content, we shall first present the various scholarly proposals with regard to the possible influences in the composition of the prayer.

5.2.1 Possible Influences behind the Prayer of Jesus in John 17

Scholars generally agree on the connection of 17:1−26 with the discourse of Jesus in 13:31—16:33.[105] Because of this, some scholars consider it the climax of the Last

[100] See, for instance, B. F. Westcott, *John*, 236; Edwyn Clement Hoskyns, *The Fourth Gospel*, 494; and Bernard, *John*, vol. 1, 560.

[101] Paul A. Holloway, "Left Behind: Jesus' Consolation of His Disciples in John 13,31—17,26," *ZNW* 96, no. 1–2 (2005): 21, 30. See also Marianus Pale Hera, *Christology and Discipleship in John 17*, WUNT II 342 (Tübingen: Mohr Siebeck, 2013), 1–4, for a brief survey of scholarship on the different titles that have been given to the prayer.

[102] Carson, *John*, 552–53. For Barrett, *John*, 500, the titles that are used for the prayer do not do justice to the wealth of material that is contained in the prayer.

[103] Carson, *John*, 551. See also Dodd, *Interpretation*, 417, who maintains that "[a]lmost every verse [of Chapter 17] contains echoes" of what has been said in the other parts of the Gospel.

[104] Since the prayer (and the entire Gospel) is penned by the evangelist who considers himself to be the witness to the words and signs of Jesus (20:30–31), it is sound to posit that the view of the evangelist regarding the κόσμος is intricately intertwined with his presentation of the Johannine Jesus' view of the κόσμος. See also our explanation in Chapter 3, section 3.5.

[105] See the discussion of Agourides, "The 'High Priestly Prayer' of Jesus," 137, where he contends that ancient exegetical tradition agrees on the following: the connection of Chapter 17 to Chapters 13—16 and the consolatory trend of thought in these chapters. In his detailed textual and intertextual analyses of Joh 13—17 and the book of Deuteronomy, Giorgio Giurisato, "The Farewell Discourse (John 13—17): Text, Context and Intertext," in *Rediscovering John: Essays on the Fourth Gospel in Honour of Frédéric Manns*, ed. L. Daniel Chrupcała, ASBF 80 (Milano: Terra Santa, 2013), 492–493, affirms the unity of the Farewell Discourse. See also John L. Boyle, "The Last Discourse (Jn 13,31 - 16,33) and Prayer (Jn 17): Some Observations on Their Unity and Development," *Bib* 56, no. 2 (1975): 210–22. In his analysis of the literary context of John 13—17, Hera, *Christology and Discipleship*, 89–112, concludes that in the farewell speech (13:31—16:33), the Gospel presents the two-fold message of christology and discipleship and these two are echoed in John 17. However, he contends that there is a difference in the portrayal of the disciples.

Discourse[106] which began in 13:31.[107] Knowing the possible influences on the prayer will help us understand its purpose. Consequently, this will aid our understanding of the contents of the prayer itself and how the speaker (i.e., Jesus) conceptualizes the characters that are mentioned in the prayer. Brown contends that the Last Discourse is modeled after the well-known farewell discourses in Judaism where the speaker normally concludes his speech with a prayer for the family or the people he will leave behind.[108] For Brown, the content of 17:1−26 reveals that it is "more a prayer of the union or communion of the Son and the Father than it is a prayer of petition."[109] And because this prayer is delivered with an audience, Brown maintains that "it is as much a revelation as it is intercession."[110] That 17:1−26 is part of the Last Discourse is also supported by P. Holloway.[111] However, unlike Brown, Holloway considers the Last Discourse to have a consolatory function, a function which has more parallels in Greco-Roman texts than in the Jewish testament.[112] Holloway finds Brown's position to be untenable not only because the deathbed speeches

Whereas in 13:31—16:33, the disciples lack understanding and have inadequate love and faith in Jesus, John 17 portrays them as "an ideal community of disciples," except for Judas (17:12) (ibid., 112). With this, Hera concludes that "the prayer in John 17, which is the climactic moment of the Farewell Discourse, is at the same time a climactic description of authentic discipleship" (ibid.). See also John C. Stube, *A Graeco-Roman Rhetorical Reading of the Farewell Discourse*, LNTS 309 (London and New York: T & T Clark, 2006), 1, who considers John 13—17 to be "a unique and climactic portion of the Gospel." Although the work of L. Scott Kellum, *The Unity of the Farewell Discourse: The Literary Integrity of John 13.31-16.33* (London: Clark, 2004), 3, focuses on showing the literary unity of Jesus' Last Discourse in 13:31—16:33, he concurs that this text is linked to the rest of Chapter 13 and to Chapter 17 thereby forming what he calls "the farewell cycle." See also Charles H. Talbert, *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles* (New York: SPCK, 1992), 211.

[106] Our use of the phrase "Last Discourse" to designate Chapters 13:31—17:26 follows that of Brown, *John*, vol. 2, 581.

[107] Cf. Brown, ibid., 744. However, based on his theory of the Gospel's composition, Brown conjectures that the prayer was not part of the Last Discourse in the first edition of the Gospel (ibid., 745). It was an independent composition that was only added by the redactor at the same time when he added Chapters 15—16 (ibid.).

[108] Ibid., 600–601, 744. Brown cites the prayer of Moses for the tribes in Deu 32 and the prayer of Abraham for his grandson Jacob in Jub 22:28−30 as examples (ibid., 600).

[109] Ibid., 742.

[110] Ibid., 748.

[111] Holloway, "Left Behind," 33.

[112] Holloway uses the term "testament" to refer to the farewell speeches in the OT (ibid., 1).

of great OT figures primarily contain hortatory and predictive elements (hence, not primarily consolatory in function),[113] but also due to the lack of supporting texts.[114]

Because the consolatory element plays a greater role in Greco-Roman texts than in Jewish texts, Holloway avers that the striking consolatory element of Jesus' Last Discourse could be better appreciated if one compares it with Greco-Roman texts.[115] These Greco-Roman departure speeches are often concluded with a prayer. In his comparative analysis of ancient epideictic speeches of departure, Holloway finds similarities in the content of Jesus' Last Discourse, particularly the prayer in 17:1−26 to the Traveler's Prayer that concludes these epideictic speeches.[116] With ample Greco-Roman parallel texts, Holloway finds strong support for his argument that Jesus' prayer in 17:1−26 may be considered a prayer of departure that is part of the Last Discourse (13:31—16:33) and that the Last Discourse can be fruitfully read in light of ancient Greco-Roman materials.[117]

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[113] Ibid., 11. Nonetheless, Holloway admits that prophecy and moral instruction are not completely absent from the Greco-Roman death scenes (ibid.). For the hortatory element in the ancient Jewish deathbed speeches, Holloway finds support from the work of Eckhard Von Nordheim, *Die Lehre der Alten. 1. Das Testament als Literaturgattung im Judentum der hellenistisch-romischen Zeit*, ALGHJ 13 (Leiden: Brill, 1980), 233. For the predictive elements in these texts, he finds support from Enric Cortès, *Los Discursos de Adios de Gn 49 a Jn 13-17: Pistas para la historia de un género literario en la antigua literatura judia*, CSPac 23 (Barcelona: Herder, 1976), 486–488. Cortès also considers exhortation to be a secondary motif in these texts (ibid.). Holloway finds support for his contention of the consolatory function of Jesus' Last Discourse from Klaus Berger, *Formgeschichte des Neuen Testaments* (Heidelberg: Quelle und Meyer, 1984), 142, who calls 16:5−33 a "Trostrede" and from George A. Kennedy, *New Testament Interpretation Through Rhetorical Criticism*, SR (Chapel Hill, NC: University of North Carolina Press, 1984), 76–77, who proposes that the Last Discourse be read as a Greco-Roman speech of consolation.

[114] Holloway, "Left Behind," 30, n. 152. Craig S. Keener, *The Gospel of John: A Commentary*, vol. 2 (Peabody, MA: Hendrickson, 2010), 1051, also finds the content of Jesus' prayer to be different from the prayer and blessing of Moses' in Deu 32-33. Thus, he proposes that the content of Jesus' prayer be read in light of the experience of John's audience (ibid.).

[115] Holloway, "Left Behind," 32–33. George L. Parsenios, *Departure and Consolation: The Johannine Farewell Discourses in Light of Greco-Roman Literature*, NovTSup 117 (Leiden: Brill, 2005), 151–52, argues that the Last Discourse is a creative production of the evangelist in which various Greco-Roman literary genre patterns (i.e., Greek tragedy, ancient consolation literature, and the literary symposium) have been blended or twisted to produce a text that goes beyond the Jewish testamental literature. His study reveals that "[…] the Gospel of John is not a drama, the Farewell Discourses are not a treatise on consolation, nor is the Last Supper a symposium. But, each of these three literary forms bears close resemblance to aspects of the Farewell Discourses, and attending to these additional forms clarifies the unique shape of the testament of Jesus in the Gospel of John. Such a literary-historical exercise also lays bare the overarching concern of the discourses to render Jesus present in his absence, to bring future generations into the presence of their Lord" (ibid., 154). See also Jo-Ann A. Brant, *John* (Grand Rapids, MI: Baker Academic, 2011), 209–10.

[116] Holloway, "Left Behind," 30–33.

[117] He cites the similarity of the content of Jesus' prayer with the formal departure prayers in Greco-Roman literature as described by Menander Rhetor (ibid., 30). Holloway reasons that the concluding prayers were "the most constant and defining element of all farewells, both Greek and Latin, that follow Homer" (ibid., quotes original). He supports his contention with the unpublished dissertation of J. N. Rauk, "The Lover's Farewell: A Study of the Propemptikon in Greek and Latin Literature" (PhD diss., University

Even though Holloway argues for a strong Greco-Roman influence on the Last Discourse of Jesus, he does not discount the Jewish influences upon it.[118] Moreover, he admits to the inadequacy in distinguishing one influence from the other "since first-century Judaism was by definition a Greco-Roman religion."[119] In line with this, G. L. Parsenios proposes that the composition of the Last Discourse (including the Prayer of Jesus) is a result of the amalgamation of literary genres of Jewish and Greco-Roman origins that were available to the evangelist.[120] It would seem that Holloway is correct to suggest that the prayer has a primarily consolatory function. However, while Holloway attributes this consolatory function of the prayer to the community's supposed experience of conflict, it is plausible that the consolatory function is interrelated with the missionary task that Jesus entrusts to his followers who are sent εἰς τὸν κόσμον (17:18). These disciples will experience persecution, just like Jesus (cf. 15:18−21). Hence, Jesus prays for them to the Father. In this sense, the prayer also has an intercessory function as proposed by Brown. The succeeding sections will further elucidate this contention.

5.2.2 The Larger Context (John 17:1–26)

With slight variations, 17:1−26 is generally subdivided into three parts: (1) Jesus' prayer for himself (17:1–8); (2) Jesus' prayer for the disciples (17:9–19); and (3) Jesus'

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of Michigan, 1987). For Holloway, the three essential elements which are contained in the prayer of the one who is departing as described by Menander are also present in the prayer of Jesus in Chapter 17, although in a different order (Holloway, "Left Behind," 31). Menander identifies the following elements of the prayer: (1) prayer for the city that one is departing from; (2) prayer for the journey; and (3) prayer for the return of the one who is departing (ibid.). The following are the elements in Jesus' prayer which Holloway considers to be similar to the contents of the Traveler's prayer although the order of the first two is reversed: (1) Jesus' prayer for his return to the Father (17:1−5); (2) Jesus' prayer for his followers (17:6−23); and (3) Jesus' prayer for a future reunion (17:24−26) (ibid.).

[118] Holloway, "Left Behind," 2, n. 6.

[119] Ibid. Holloway maintains that "[...] the Jewish testament derives its unique generic form not from the fact that it is 'Jewish' versus 'Greco-Roman,' but from the fact that it draws almost exclusively on earlier 'biblical' models" (ibid.). For the Greco-Roman background to the New Testament, see the collection of essays in David E. Aune and Frederick E. Brenk, eds., *Greco-Roman Culture and the New Testament: Studies Commemorating the Centennial of the Pontifical Biblical Institute*, NovTSup 143 (Leiden: Brill, 2012); and David E. Aune, ed., *Greco-Roman Literature and the New Testament: Selected Forms and Genres*, SBLSBS 21 (Atlanta, GA: Scholars Press, 1988).

[120] See also Carson, *John*, 551 and Barrett, *John*, 39. Aune, *Greco-Roman Literature*, vi, could not have expressed this multi-faceted influences to the NT better: "Early Christianity emerged from Judaism, and it is therefore natural that the literature of ancient Israel and of early Judaism has traditionally been recognized as valuable sources for promoting a more adequate understanding of the New Testament and early Christian literature. Yet it must also be kept in mind that the New Testament was written in Greek, the language of government, trade and culture throughout most of the Roman empire. By the sixth decade of the first century A.D., Christianity had already spread to every major urban area of the Roman world, a world unified politically and economically under the Roman empire, but a world which was dominated by Hellenistic culture." See also Aune, *The New Testament in Its Literary Environment* (Philadelphia, PA: Westminster, 1987).

prayer for the church (17:20–26).[121] The prayer opens with Jesus' petition that the Father glorify him (δόξασόν σου τὸν υἱόν, 17:1e). Worth noting in this opening verse is Jesus' use of the relational terms πατήρ and υἱός. In the entire prayer, the vocative πάτερ occurs six times.[122] Although 17:1–5 begins and ends with Jesus' prayer for the Father to glorify him, within this prayer is a re-statement of the mission of Jesus and the beneficiary of that mission. Jesus speaks about his mission to give eternal life to those whom the Father has given him (17:2).

Eternal life results from knowing the only true God and him whom he had sent (17:3).[123] The Son glorified the Father by accomplishing the work which the Father has given him (17:4) and now that the work has been done, he prays that the Father glorify him with the same glory that he had in the presence of the Father πρὸ τοῦ τὸν κόσμον εἶναι (17:5; cf. 17:24). John 17:5 recalls the opening announcement in the Prologue on the co-existence of the λόγος with God before all things were created (1:1–3).[124] This allusion and the relational terms πατήρ and υἱός that are used in this section hint at the intimate relationship between God and Jesus and their unity.[125] With this, we could say that 17:1–5 is a section of the prayer which recalls the intimate relationship between the Father and the Son, the mission of the Son which was given by the Father, and the accomplishment of that mission by the Son.

John 17:6–8 focus on descriptions of the disciples who are designated by the lexical structure οἱ ἄνθρωποι οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου (17:6; cf. 6:44). The narrative

[121] See, for instance, Attridge, "How Priestly Is the 'High Priestly Prayer,'" 9; Carson, *John*, 553; Brown, *John,* vol. 2, 547; and Bernard, *John*, vol. 1, 559. Meanwhile, Lindars, *The Gospel of John*, 515, further subdivides the last section into two: 17:20−23 as Jesus' prayer for the church of the future and 17:24−26 as the prayer of Jesus for the union of all, both the disciples and the church of the future. For a tabulated summary of and exposition on the different scholarly positions on the structure of John 17, see Hera, *Christology and Discipleship*, 18–21. Amid various proposals, Hera concludes that the three-fold structure continues to have more adherents (ibid., 21).

[122] Aside from these, there are three other occurrences where Jesus directly addresses the Father: 11:41; 12:27, 28. The petition in 17:1e (δόξασόν σου τὸν υἱόν) is paralleled in 17:5a: καὶ νῦν δόξασόν με σύ, πάτερ, thereby forming an *inclusio*. We could, thus, consider 17:1–5 to be one segment of the prayer.

[123] Considering that ἵνα is generally used to denote purpose or result, Newman and Nida, *A Translator's Handbook on the Gospel of John*, 527, have rightly recognized the problem of how to connect the first statement ("this is eternal life") with the ἵνα-clause that follows it. They provide two possible renderings for this verse in which the second clause would denote either purpose or cause: (1) "this is the purpose of eternal life, namely, for people to know the only true God and Jesus Christ" and (2) "By knowing you, the only true God, and Jesus Christ whom you sent, people are caused to live forever" (ibid.). Given the various intratextual points of support where Jesus invites people to have eternal life by recognizing and believing not only the one who sent him (cf. 5:24) but also him who has been sent (cf. 3:15−16; 6:40, 47), we agree with Newman and Nida that the second rendering is more plausible than the first (ibid.). Hence, the second clause provides the means for the attainment of eternal life.

[124] See our exposition on the expressions πρὸ καταβολῆς κόσμου (17:24) and πρὸ τοῦ τὸν κόσμον εἶναι (17:5) in Chapter 4, section 4.1.2.4.

[125] Brown, *John*, vol. 2, 747, comments that Jesus' frequent use of "Father" in the prayer gives it "a note of unique intimacy" and as Jesus prays "the disciple and the reader are party to a heavenly family conversation."

proceeds with Jesus outlining the task of caring for those whom the Father has given him from the κόσμος. The task entails the giving of the word (17:6, 8), making known to them the Son whom the Father sent so that they may have eternal life (17:2–3; cf. 8:51), and protecting (cf. φυλάσσω) them so that not one of them may perish (ἀπόλλυμι),[126] except for the one who was destined to perish (17:12).[127] In this cluster of verses, Jesus narrates the accomplishment of his mission among its intended recipients who belonged to the Father (17:6; also 8:47). Meanwhile, scholars generally consider the next section (17:9–19) as Jesus' prayer for the disciples.[128] In 17:9ab, we have a striking contrast in the parallel clauses where Jesus explicitly states not only for whom he is praying but also for whom he is not praying:

17:9a	Ἐγὼ περὶ αὐτῶν ἐρωτῶ,
b	οὐ περὶ τοῦ κόσμου ἐρωτῶ
c	ἀλλὰ περὶ ὧν δέδωκάς μοι,
d	ὅτι σοί εἰσιν,

The explicit negating statement that Jesus does not pray for the κόσμος is noteworthy if we recall that the disciples who are the contextual referent of αὐτῶν (17:9a) and ὧν δέδωκάς μοι (17:9c) had been described earlier as οἱ ἄνθρωποι οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου (17:6). They were originally ἐκ τοῦ κόσμου. John 17:11 provides the motivation for and the content of Jesus' prayer for the disciples. Jesus claims to be no longer in the κόσμος (17:11a),[129] but the disciples are in the κόσμος (17:11b). It is a

[126] We are following the NRSV translation of ἀπόλλυμι.

[127] Michaels, *John*, 869, comments that the reference to the one exception is intended for the readers, and not part of the prayer. He cites the possibility that the readers of John were familiar with the idea of Judas' betrayal being prophesied in Scripture (Joh 13:18; Mat 27:9; and Act 1:16−20) (ibid., 870). On the question of the culpability or non-culpability of Judas in the death of Jesus, see Reimund Bieringer, "Judas: Traitor or Pawn in God's Plan?" *TBT* 49, no. 5 (2011): 305−308. Based on his analysis of the Gnostic Gospel of Judas, Bieringer argues that the characterization of Judas as a pawn in God's plan which is suggested by some interpreters of this "Gospel" does not have conclusive internal textual support (ibid., 306−307). Rather, Bieringer argues that this interpretation has been projected unto the text by contemporary readers who operate on a centuries-old theological tradition which "assumes that according to God's plan the world could only be saved if someone died" (ibid., 307). Bieringer further notes how the characterization of Judas reflects a human tendency to find a scapegoat in order to avoid taking responsibility for one's actions (ibid.).

[128] Bernard, *John*, vol. 1, 566, explicitly calls it "the prayer of Jesus for the Eleven." We note that although μαθητής occurs 78x in the entire Gospel, not once is it used in this chapter. Nonetheless, this absence has not stopped Agourides from claiming that the entire prayer is mainly for the "twelve" disciples and "has no reference to the faithful apart from the disciples" ("The 'High Priestly Prayer' of Jesus," 141). We do not subscribe to this position, as we shall later on show.

[129] While Jesus states that he is (present εἰμί) no longer in the κόσμος (17:11a), he states in 17:11c κἀγὼ πρὸς σὲ ἔρχομαι. This latter statement is paralleled in 17:13a (νῦν δὲ πρὸς σὲ ἔρχομαι). Thus, while he claims to be no longer in the κόσμος, he is actually still in the κόσμος, but on his way to the Father. The paradoxical claims have been noted by some scholars. See, for instance, Stibbe, *John*, 177; and Michaels, *John*, 867. Michaels maintains that these statements describe Jesus as one who is "poised between the

κόσμος that hates the disciples who received God's word through Jesus (17:14). It is a κόσμος that is ruled by the Evil One (17:15; cf. ὁ ἄρχων τοῦ κόσμου τούτου in 12:31; 14:30; 16:11).[130] Amid these circumstances, Jesus asks the Father to protect the disciples in his name so that they may be one, just as the Father and he are one (17:11). In this prayer, the unity that Jesus explicitly prays for is a unity among the disciples themselves, a unity which, according to Barrett "is modelled upon, and springs from, the unity of the Father and the Son" (cf. καθώς).[131]

In 17:15, Jesus explicitly asks that the Father protect the disciples from the evil one who is in the κόσμος (17:15). The disciples who belonged to the Father and whom the Father has given to the Son, are now entrusted by the Son back to the Father (17:11, 15).[132] As mentioned earlier, the disciples have kept the word which they received from Jesus (17:6). They have believed that he came from and was sent by the Father (17:8). As a result, they have become οὐκ ἐκ τοῦ κόσμου just like Jesus (17:16; cf. 8:23). This new identity results in the hatred of the κόσμος towards them (17:14). Despite this hatred, Jesus sends them out εἰς τὸν κόσμον, just as he was sent by the Father εἰς τὸν κόσμον (17:18). It is precisely for this reason that Jesus is praying for the disciples, and not for the κόσμος (cf. 17:9).

The words of Jesus οὐ περὶ τοῦ κόσμου ἐρωτῶ (17:9b) do not have any negative connotation. It does not mean that Jesus has given up on ὁ κόσμος. The very fact that he sends the disciples εἰς τὸν κόσμον militates against this interpretation.[133] When Jesus prays for the Father to keep (cf. τηρέω) the disciples in his name (17:11), he requests the Father to protect the disciples from ὁ κόσμος that hates them.[134] Thus, when Jesus prays for the disciples and not for ὁ κόσμος, Jesus focuses on the protection of the disciples who are going to continue his mission in the κόσμος amid its hostility (cf. 17:21, 23).[135] The prayer continues in 17:20−26 with Jesus' prayer for all future believers. Our exploration of John 17 has revealed the different ways in which the lexeme κόσμος significantly figures in the prayer of Jesus. It is used in the descriptions concerning the

'world' and 'heaven', neither 'in the world' in the same way as before, nor quite in the Father's presence either" (ibid.). For Newman and Nida, *A Translator's Handbook on the Gospel of John*, 534, 17:11a may be rendered as: "I am, as it were, no longer in the world" or "very shortly I will no longer be in the world." With regard to the clause concerning the disciples, they propose to render it as "but they will continue to be in the world" (17:11b) (ibid.). See our discussion in Chapter 6, n. 146 of the presence of the same temporal idiosyncrasy in 16:33.

[130] See our discussion on ὁ ἄρχων τοῦ κόσμου τούτου in Chapter 6, section 6.3.4.

[131] Barrett, *John*, 508.

[132] Michaels, *John*, 869, refers to this as the shared responsibility of the Father and the Son to watch over the disciples.

[133] Cf. Morris, *The Gospel According to John*, 642.

[134] Cf. BDAG, "τηρέω," 1002.

[135] Cf. Michaels, *John*, 875. Thompson, *John*, 352, provides three reasons why Jesus specifically prays for the disciples. First, he is committed to their well-being and protection even after his death because he is their shepherd (ibid.). Second, through the Father's protection, they cannot be snatched from his hand (10:28-29) (ibid.). Third, they need God's protection as they carry out the mission in the world (ibid.).

identity of the disciples: their origin (ἐκ τοῦ κόσμου, 17:6), their new identity as believers of Jesus (οὐκ ἐκ τοῦ κόσμου, 17:14, 16), the result of this new identity, i.e., they are hated by ὁ κόσμος (17:14), and their mission as those who are sent εἰς τὸν κόσμον (17:18).

5.2.3 The Text (John 17: 25a) and its Intermediate Context (John 17:20−26)

John 17:25a is situated within the intermediate context of what scholars generally consider the prayer for the church (17:20−26).[136] Whereas the section on Jesus' prayer for the disciples (17:9–19) begins with a clear delineation of who Jesus is praying for and not praying, the last section (17:20–26) extends and expands the object of Jesus' prayer to all those who will believe (cf. πιστευόντων in 17:20).[137] Jesus clearly states that he is not only praying for the disciples but also for those who will believe in him through the proclamation of the disciples (17:20). He prays that they will be one with the Father and the Son (17:21a) and that they may be with him to behold his glory (17:24).[138] This prayer of unity is not an end in and of itself but is rather aimed at (cf. ἵνα) making ὁ κόσμος believe that the Father sent the Son (17:21ef).

From Jesus' prayer for himself, followed by his prayer for the disciples (i.e., the ones whom God has given him), the prayer progresses to his prayer for those who will believe in him through the word of the disciples. The gradual development of the prayer is unmistakable. Scholars have pointed out that this prayer pertains to the future

[136] See section 5.2.2 above.

[137] We have the present active πιστευόντων, although some manuscripts have πιστευσοντων (e.g., Dc lat sa [ly] pbo). The textual difference suggests that later manuscripts might have emended πιστευόντων to include future believers. The form of the verb has resulted in a scholarly discussion on whether the prayer is intended for those who have believed during the time of the writing of the Gospel as a result of the witness of the disciples or to future believers. Bernard, *John*, vol. 1, 576, maintains that πιστευόντων is "a proleptic or anticipatory present participle with the force of a future" and, hence, the prayer pertains to future believers. See also Maximilian Zerwick, Mary Grosvenor, and John Welch, *A Grammatical Analysis of the Greek New Testament*, 5th ed. (Roma: Gregorian & Biblical Press, 2010), 337, and Sjef van Tilborg, *Johannes*, Belichting van het Bijbelboek (Boxtel: Katholieke Bijbelstichting, 1988), 192, for a similar position. For Westcott, *John*, 245, the verb indicates that the church of the future is already existing in the present. Newman and Nida, *A Translator's Handbook on the Gospel of John*, 541, concur that a future-oriented reading is not unnatural and could be used for emphasis. According to them, a future-oriented reading finds support from a Last Supper time perspective (ibid.). However, they maintain that a present-oriented reading is also acceptable if it refers to the time of the writing wherein people believed because of the witness of the disciples (ibid.).

[138] While we do not discount the proposal of some scholars who mirror-read from this prayer a situation of persecution wherein there is a danger that some members of the community might apostatize (see, for instance, Keener, *The Gospel of John*, vol. 2, 1058; Neyrey, *John*, 284; and Hoskyns, *The Fourth Gospel*, 501), we posit that the emphasis of the prayer is on Jesus' proclamation of his identity in his relationship with the Father and the sharing of this relationship with those whom the Father has given him, i.e., those who will continue his mission when he returns to the Father. Just as the warrant for Jesus' words and works is his being sent by the Father (implicitly pointing to his oneness with the Father), now the warrant for the proclamation of the disciples as they are sent εἰς τὸν κόσμον will be their unity, a unity which mirrors that of the Father and the Son. Meanwhile, Barrett, *John*, 512, argues that if there indeed was a problem of unity in the church at that time, "John does not appeal for unity in institutional terms."

eschatological hope when those who have followed and believed in Jesus will be united with him (cf. 13:36).[139] As a prayer that points to the eschatological union of the one who prays (i.e., Jesus) with those whom he prays for, we could consider 17:24 as the appropriate end to Jesus' prayer requests to the Father.[140] John 17:24 brings us back to 17:5 where Jesus prayed that the Father glorify him with the same glory that he had in the Father's presence before the world came into existence.[141] Hence, these two verses may be considered as forming an *inclusio* around Jesus' prayer for himself, for the disciples, and for the future believers.

Having prayed thus, Jesus continues his intimate conversation with the Father in 17:25−26. John 17:25 contains three themes which have already been alluded to in the prayer. Moreover, these themes are also present in the Gospel narratives. The first theme is the claim in 17:25a that ὁ κόσμος does not "know" the Father (cf. 17:14ab, 21ef, 23de; also 8:55; 1:10c). The second theme is Jesus' "knowing" of the Father in 17:25b (cf. 17:2, 4–5, 11cf, 21bc, 22, 23b; see also 7:29; 10:15; 12:49–50; 14:10–11). The third theme pertains to the "knowing" of those whom the Father has given to Jesus that the Father sent the latter (17:25cd). This theme is alluded in 17:6–8 (cf. 6:68–69). Given all these intratexual allusions, Barrett could be right to posit that 17:25 and the verse after it[142] "summarize, and were no doubt intended to summarize, the substance of the Gospel."[143]

In what many scholars consider to be Jesus' prayer for the future church,[144] 17:20−26 continue the theme of the sending of the disciples εἰς τὸν κόσμον from the previous section.[145] The verses inform the reader that others will also believe through the proclamation of the disciples (17:20). If we accept that this prayer forms the last section of the Last Discourse, the interpretation of ὁ πιστευόντων in 17:20 as pertaining to all future believers who will believe through the proclamation of the disciples finds good support. This interpretation is in continuity with the Gospel's insistent call to faith. Moreover, if Barrett is correct in his suggestion of the timeless nuance of the present

[139] See, for instance, Carson, *John*, 569–70; Barrett, *John*, 514; Brown, *John*, vol. 2, 779–80.

[140] According to Lindars, *The Gospel of John*, 532, the ultimate goal of Jesus' prayer for the disciples and all future believers is for them to be where he is.

[141] Note the occurrence of πρὸ καταβολῆς κόσμου in 17:24 and πρὸ τοῦ τὸν κόσμον εἶναι in 17:5. See Chapter 4, section 4.1.2.4 for a discussion of these two lexical structures.

[142] John 17:26 provides an explanation of how the disciples have come to know that Jesus has been sent by God. Their knowledge is the result of the revelation of Jesus in words and works. Barrett, *John*, 515, maintains that the use of the aorist and the future tenses of γνωρίζω is "mutually necessary." He argues that the aorist grounds the future work of the Spirit in history and the future tense announces the continuation of Jesus' mission which has a historical foundation (ibid.).

[143] Ibid., 514. See also Loren Stuckenbruck, "'Protect Them from the Evil One' (John 17:15): Light from the Dead Sea Scrolls," in *John, Qumran, and the Dead Sea Scrolls: Sixty Years of Discovery and Debate*, ed. Mary L. Coloe and Tom Thatcher, SBLEJL 32 (Atlanta, GA: Society of Biblical Literature, 2011), 141; cf. Michaels, *John*, 881, who considers 17:25−26 to be a summary of the entire prayer.

[144] See n. 121. Smith, *John*, 316, calls it the prayer for the postresurrection church. See also Brown, *John*, vol. 2, 774.

[145] Cf. Barrett, *John*, 511.

participle πιστευόντων,[146] the object of the prayer would be anyone who receives the word and believes in Jesus. Hence, Bernard could be right to propose that 17:20–26 is Jesus' prayer for the world.[147] With this, we can surmise that the prayer of Jesus in Chapter 17 is not only intended for the disciples, but for the larger world of humankind.

5.2.4 The Construal of κοσμος in John 17:25

John 17:25 reads:

17:25a	πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
b	ἐγὼ δέ σε ἔγνων·
c	καὶ οὗτοι ἔγνωσαν
d	ὅτι σύ με ἀπέστειλας·

As we earlier mentioned, 17:25a is the only instance in the Gospel where ὁ κόσμος and the Father (the implied referent of σε) are put onstage together. John 17:25 presents four profiled relationships between a trajector and its landmark. These are the relationships between (1) ὁ κόσμος (tr) and the Father (lm) in 17:25a, (2) Jesus (tr) and the Father (lm) in 17:25b, (3) οὗτοι (tr) and the event σύ με ἀπέστειλας (lm) in 17:25cd, and (4) the Father (tr) and Jesus (lm) in 17:25d. Earlier we mentioned that the subject in Greek is normally indicated by the verb ending.[148] The first three clauses have explicit grammatical subjects. As we mentioned above, in what is considered to be a predicate-first language, the syntactic structure of these clauses, i.e., where the subject is pre-posed, presents a contrastive focus which further highlights the importance that Jesus (the speaker) places on the pre-posed subjects of these clauses.[149] The relationships of the nominals in these clauses might be better appreciated through the following chart.

Text	Trajector	Verb	Landmark
17:25a	ὁ κόσμος	οὐκ ἔγνω	σε (πατήρ)
17:25b	ἐγώ	ἔγνων	σε (πατήρ)

[146] Ibid.

[147] Bernard, *John*, vol. 1, 559, considers 17:20-26 as Jesus' prayer "for the disciples of future generations, who were to be evangelized through the ministry begun by the apostles." For Bernard, what began as an "immediate, intimate, and urgent" prayer progresses towards a prayer which is "distant and of universal import" (ibid.). See also Stibbe, *John*, 179, for a similar position. Meanwhile, without discounting that the referent of πιστευόντων could include later generations of believers, given the intermediate context, Michaels, *John*, 874–875, argues that the accent of the verse is not on future believers *per se* for there is no doubt that the "others" refers to a later generation. Rather, in connection with the sending of the disciples εἰς τὸν κόσμον, the emphasis is now on "'those who believe', whenever and wherever that might be," as a result of the proclamation of the disciples (ibid., 875).

[148] Cf. Robertson, *Grammar*, 391.

[149] See n. 28 above.

17:25cd	οὗτοι	ἔγνωσαν	Event: ὅτι σύ με ἀπέστειλας
17:25d	σύ	ἀπέστειλας	με

We mentioned earlier that in a trajector/landmark relationship, the participant that is focalized (or made prominent) is normally the trajector. The trajector receives the primary spotlight while the landmark gets the secondary spotlight. In 17:25a, the primary spotlight is on ὁ κόσμος, while the secondary spotlight is on the landmark σε (πατήρ). In 17:25b, ὁ κόσμος is taken out of the viewing frame while ἐγώ (Jesus) is put onstage as the new trajector, thereby receiving the primary spotlight. Meanwhile, the secondary spotlight remains on the landmark σε (πατήρ). While there is a transition in the trajectors in the first and second clauses, the landmark remains the same, i.e., σε (πατήρ). In 17:25cd, a new trajector is introduced with an object clause for its landmark. The grammatical subject of 17:25c is οὗτοι. As trajector, οὗτοι acts on the landmark ὅτι σύ με ἀπέστειλας. This landmark which is a clausal structure is composed of an explicit grammatical subject (σύ) and an object (με) which function as a trajector and a landmark, respectively. Hence, while οὗτοι may be the trajector in 17:25c, the object clause which it acts upon introduces a new set of trajector and landmark. Because of the complex structure of 17:25cd and its multiple participants, the question as to which participant has prominence arises. To find an answer to this question, we shall represent the relationship through a diagram:[150]

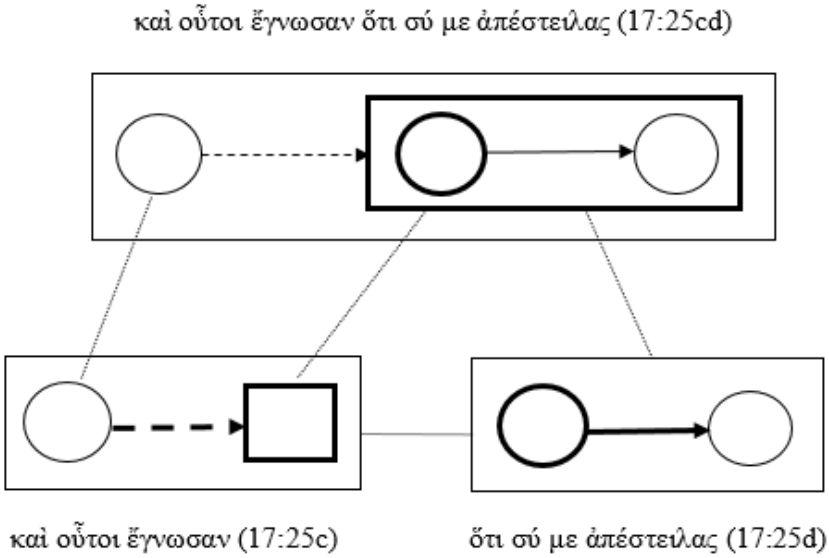

Figure 6.

[150] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 417.

In the figure, we have the following participants: O = οὗτοι; Σ = σύ (Father); and M = με (Jesus). John 17:25cd has two component clauses: καὶ οὗτοι ἔγνωσαν (17:25c) and ὅτι σύ με ἀπέστειλας (17:25d). The relationship between the trajector and the landmark of 17:25c is represented by a dashed arrow whereas that of 17:25d has a solid arrow. The dashed arrow indicates the abstract or mental action that is entailed by the verb of cognition ἔγνω.[151] The solid arrow indicates a concrete action with a visible result. The idea in the first clause is completed in what is considered as the subordinate clause. What is it that οὗτοι know? The answer to this question is answered by 17:25d, i.e., ὅτι σύ με ἀπέστειλας. The subordinate clause (17:25d) provides the content to the assertion in 17:25c.

According to Langacker, in cases of subordination, "the content presented in subordinate clauses is often the most important."[152] He further asserts that in these instances, the "main" clause is "largely incidental, serving mainly to frame and introduce the real news."[153] Hence, even though what is traditionally called a "subordinate" clause may be subordinate in the sense that it functions as a landmark, it actually plays the leading role in the complex structure because of its essential content.[154] With this, we can infer that the complement clause ὅτι σύ με ἀπέστειλας (17:25d) which functions as the landmark of 17:25c is more prominent than its trajector οὗτοι. Hence, what is claimed in 17:25d is construed with prominence while the main clause (17:25c) only serves to introduce it. The Father and Jesus are the foregrounded participants in 17:25d.

The Father's action of sending Jesus is being focused. Our close reading of the action chain in 17:25 using the insights of Langacker has revealed the importance with which the evangelist construes the claim in 17:25d: ὅτι σύ με ἀπέστειλας.[155] What οὗτοι knows contrasts starkly with what ὁ κόσμος does not know. The assertion that οὗτοι knows that the Father sent the Son implies that οὗτοι has some knowledge with regard to the Father and the Son which enables it to recognize the action of the Father, on the one hand, and the identity of the Son as the one whom the Father sent, on the other hand. The significance of this expression can also be deduced from its four occurrences in the Gospel (11:42; 17:8, 21, 25), three of which are in Chapter 17.[156] Further discussions on the significance of this expression are done in Section 5.2.4.4 below.

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[151] Cf. ibid., 100.

[152] Ibid. 5

[153] Ibid., 418.

[154] Ibid., 419. Langacker proposes that the traditional designations of "subordinate" and "main" for clauses need to be re-evaluated (ibid.).

[155] According to Barrett, *John*, 403, underlying the expression ὅτι σύ με ἀπέστειλας is the notion that the authority behind the mission of the Son is derived from the Father. Without further explication, he avers that this notion is "central" in the Gospel (ibid.).

[156] See also 3:17, 34; 5:36, 38; 6:29, 57; 7:29; 8:42. Just like its three occurrences in Chapter 17, ὅτι σύ με ἀπέστειλας in 11:42 occurs within a context of prayer where Jesus addresses God as Father and asks that those who hear him may believe that God has sent him.

5.2.4.1 The Semantic Roles (SRs) of God and ὁ κόσμος

John 17:25a states: πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω. The statement with Jesus as the viewer (speaker) puts onstage the two participants: ὁ κόσμος and σε (i.e., the Father). John 17:25a is a transitive clause. It follows the schema of an Agent-Patient interaction which is based on the archetypal canonical event model.[157] The subject of a transitive clause is prototypically the Agent and the object is the Patient. As can be recalled during our discussion on archetypal roles in Chapter 3, this schema would prototypically involve the transfer of energy from the Agent to the Patient which would effect a change on the latter. While this may be the prototypical model in a transitive clause, Langacker has rightly observed some deviations from this prototype.[158] In 17:25a, ὁ κόσμος as the subject does not impact the Father. As the subject of a verb of cognition γινώσκω, ὁ κόσμος has the SR of Experiencer. Meanwhile, the object σε (i.e., the Father) which is not affected by the action of the subject ὁ κόσμος has Zero SR.[159] During our exploration of 1:10c,[160] we mentioned that "knowing" is a verb of cognition which necessitates volition, thereby making the one who engages in the action "quasi-agentive" and, consequently, that entity has the SR of an active Experiencer.[161]

The assertion καὶ ὁ κόσμος σε οὐκ ἔγνω with a negation of γινώσκω implies that ὁ κόσμος had opportunities to know the Father. In other words, the Johannine Jesus would not have stated 17:25a if there were no possibilities for ὁ κόσμος to know the Father.[162] Langacker explains this cognitive phenomenon in the following words: "Negation evokes as background the positive conception of what is being denied."[163] If John is heir to the OT,[164] it is highly plausible that an OT idea could lie at the background of 17:25a. We shall discuss this background in-depth in Section 5.2.4.5 below. If ὁ κόσμος fails to "know" the Father in 17:25a amid the possibilities to have done so, this could mean that ὁ κόσμος has either ignored these possibilities or has consciously engaged in a volitional cognitive act not to "know" the Father. Engaging in the volitional action means that ὁ κόσμος is "quasi-agentive."[165] However, without effecting change upon the Father, ὁ κόσμος remains to be an active Experiencer, not an Agent.[166] Our use of Langacker's SR categories has clarified the role of ὁ κόσμος in relation to God. The analysis shows that

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[157] Langacker, *Cognitive Grammar: A Basic Introduction*, 358.

[158] Ibid., 358. He gives the example *Floyd noticed the glass* where the subject *Floyd* and *the glass* have the SRs of Experiencer and Zero, respectively (ibid.).

[159] See our discussion on Semantic Roles in Chapter 3, section 3.3.

[160] See Chapter 4, section 4.2.3.4.

[161] Langacker, *Grammar and Conceptualization*, 31. See also our discussion of the SR of πᾶς ὁ πιστεύων in Section 5.1.3.1 above. See Chapter 4, n. 151 for a discussion on passive and active Experiencer.

[162] Cf. Langacker, Cognitive Grammar: A Basic Introduction, 59, n. 5.

[163] Ibid., 59. Laura Hidalgo-Downing, *Negation, Text Worlds, and Discourse: The Pragmatics of Fiction*, ADP 66 (Stamford, CT: Ablex, 2000), 147, contends that "negation is a marked option that operates in discourse on the assumption that the affirmative is expected or familiar to speaker and hearer."

[164] See n. 69 above for references to John's use of the OT.

[165] Cf. Langacker, *Grammar and Conceptualization*, 31.

[166] See Chapter 4, n. 151.

even when a nominal is coded as the subject of a transitive clause, as in the case of ὁ κόσμος in 17:25a, it does not automatically follow that it functions as an Agent that acts and effects change upon the object of the clause.

5.2.4.2 The Referents of ὁ κόσμος in John 17:25a

We have earlier mentioned the copious occurrences of κόσμος in Chapter 17 of the Gospel. If scholars consider Chapter 17 as containing a summary of the themes of the Gospel (with Barrett even concluding that 17:25–26 summarize the Gospel[167]), an analysis of the referent or referents of κόσμος could lead us to the apprehension of the overall thrust of this Gospel. Discourses about "knowing" and "not knowing" abound in the Gospel.[168] In 17:25a, Jesus states that ὁ κόσμος does not "know" the Father. In order to identify the referent of ὁ κόσμος in this clause, we shall analyze it in relation to 17:25b. John 17:25ab read:

17:25a	πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,
B	ἐγὼ δέ σε ἔγνων

The parallel construction of the assertions in 17:25a (excluding πάτερ δίκαιε) and 17:25b (i.e., following the pattern subject + object + predicate) and the use of the same verb (γινώσκω), with only a paradigmatic change in the subject makes the shift in the lexemes stand out. While ὁ κόσμος does not know the Father (17:25a), Jesus knows him. (17:25b).[169] The conjunction δέ connects 17:25b to 17:25a.[170] According to Langacker,

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[167] Barrett, *John*, 514.

[168] In his analysis of the notions of religious believing and knowing in John, James Gaffney, "Believing and Knowing in the Fourth Gospel," *TS* 26, no. 2 (June 1965): 218, tabulates the positive and negative occurrences of the verbs πιστεύω, οἶδα, and γινώσκω in the different chapters of the Gospel. His study implicitly points to the close connection between religious believing and knowing in the Gospel. He also identifies and tabulates many other terms in the Gospel which are rendered in English as "seeing," "learning," "coming," "entering," "receiving," "learning," "loving" ("hating"), etc. and calls them figurative parallels to "(not) believing" and "(not) knowing" (ibid., 220).

[169] Barrett, *John*, 514, contends that 17:25a is important because the claim that ὁ κόσμος is in error is attributed to God's righteous judgment.

[170] Abbott, *Johannine Grammar*, § 2164, claims that 17:25cd is the antithesis of 17:25a. He maintains that the καί which introduces 17:25a signals to the reader its incompleteness and creates a sense of suspense (ibid.). The thought is completed by the antithesis that is presented in 17:25cd so that for Abbott, the text could then be read as: "*Whereas* (καί) the world did not…*on the other hand* (καί) these did" (ibid.). The relationship that he finds between 17:25a and cd led him to deduce that 17:25b is a parenthesis (ibid., italics original). In a position that is almost similar to Abbott's, Barrett, *John*, 515, also considers 17:25b to be a parenthesis and, hence, he makes a connection between 17:25a and 17:25cd. However, contrary to the adversative interpretation of Abbott, he considers καί to coordinate both structures: "It is true *both* that the world did not know thee ... *and* that these men knew ..." (ibid., italics original). See also Westcott, *John*, 248. For a detailed analysis of parentheses in John, see Gilbert Van Belle, *Les parenthèses dans l'Evangile de Jean: aperçu historique et classification texte grec de Jean*, SNTA 11 (Leuven: Leuven University Press, 1985).

coordination is "simply a matter of elements being conceived together in a single attentional frame."[171] This means that the interpretation of 17:25a ought to take into consideration 17:25b (and vice versa) and, as Langacker suggests, the point of difference that is presented by the two clauses becomes the focus of the discourse.[172] The differences in the two clauses encompass the grammatical subjects and their respective predicates. John 17:25a has ὁ κόσμος - οὐ γινώσκω, while 17:25b has ἐγώ (Jesus) - γινώσκω. In order to identify the referent of κόσμος in 17:25a, we need to look into what the knowing of the Son means vis-à-vis the not knowing of ὁ κόσμος.

Jesus' repeated claims of oneness with and as the sole revealer of the Father point to a "knowing" that is more than an intellectual recognition or apprehension of the Father. He claims that the Father loves him (3:35; 5:20; 10:17; and 15:9) and that he loves the Father (14:31). The intimate relationship between the Father and the Son is already signaled by Jesus' use of the relational term πατήρ to address God.[173] When πατήρ is put into the viewing frame, it evokes the other figure to which πατήρ relates—a child, in this case, the Son.[174] The "knowing" that Jesus has of God is reflected in the way he calls him "Father" and himself the Son who does the works of the Father (10:25, 32, 37; also 4:34; 5:36; 9:4; 14:11; 17:4) because he had seen what the Father has been doing (5:19–20).[175] In addition, the Son does not only do the works of the Father but also speaks as the Father commanded him (3:34; 12:49; 14:10). Because of his closeness with the Father, Jesus is able to reveal the Father to those who have been given to him (cf. 17:25cd). Thus, when Jesus claims that he knows the Father (17:25b), his kind of "knowing" pertains to his intimate knowledge of and loving relationship with God.

If γινώσκω in 17:25b pertains to a kind of intimate "knowing" of the Father by the Son, as its antithetical parallel, the assertion in 17:25a could mean that κόσμος does not have an intimate knowledge of and a loving relationship with the Father. Amid the declaration of God's love for ὁ κόσμος in 3:16, 17:25a reveals a failure of κόσμος to respond to God's love and this failure reflects the absence of an intimate relationship between ὁ κόσμος and the Father. What does it mean for ὁ κόσμος not to have an intimate knowledge of and a loving relationship with the Father? According to R. Kysar, John's use of γινώσκω is influenced by the Jewish understanding of "knowing."[176] He reasons

[171] Langacker, *Cognitive Grammar: A Basic Introduction*, 409.

[172] Ibid., 59. See our discussion on Focusing in Chapter 3, section 3.4.2.

[173] Marianne Meye Thompson, "The Living Father," ed. Adele Reinhartz, *God the Father in the Gospel of John*, Semeia, no. 85 (1999): 20, argues that by presenting the relationship between God and Jesus as a kinship relationship of Father and Son, the Gospel provided support to its various claims concerning Jesus, such as the judge, the giver of eternal life, the revealer of the Father, among others.

[174] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 67.

[175] Hanne Løland, "The Samaritan Woman, Jesus and God the Father! A Close Reading of John 4:21-24 with an Emphasis on the Concept of God," *Franciscanum: Revista de Las Ciencias Del Espíritu* Jan-Jun (2009): 105, notes that the metaphor "father" for God is more prominent in John than in any other NT writings.

[176] Robert Kysar, *John, the Maverick Gospel*, Rev. ed. (Louisville, KY: Westminster / John Knox Press, 1993), 91.

that in the Hebrew Bible, "to know" most often refers to "a personal relationship […] not detached apprehension of an object."[177] He further argues that when John uses γινώσκω, he is using it in the sense of the Hebrew ידע which means to enter into a personal intimate and trusting relationship where both the subject and the object are mutually involved in the act of "knowing."[178] He explains that with this mutuality of engagement, the object communes with the subject and in doing so ceases to be an object.[179]

Indeed Kysar is right to point this out. As we have discussed in 5.1.3.3 with regard to the covenant relationship between God and Israel, the love of God towards Israel is manifested in concrete historical events. God's love necessitates a response from the recipient of this love. In 3:16, God is the Agent who acts by giving/sending the Son εἰς τὸν κόσμον. The sending of the Son is a concrete historical manifestation of the love of God towards ὁ κόσμος. Hence, entailed in the assertion of 17:25a is the idea that the Father has previously acted to make himself known.[180] And this action of the Father necessitates a corresponding response from ὁ κόσμος. The Johannine idea of reciprocity in a construction where γινώσκω occurs is perhaps best reflected in 10:14bc and 10:15ab where the grammatical subject and the object of the first clause switch grammatical roles in the second clause.

Text	Grammatical Subject (tr)	Verb	Grammatical Object (lm)
10:14b	(I = ὁ ποιμὴν ὁ καλός)	γινώσκω	τὰ ἐμά
c	τὰ ἐμά	γινώσκουσί	(τὸν ποιμένα τὸν καλόν)
10:15a	ὁ πατήρ	γινώσκει	με
b	ἐγώ	γινώσκω	τὸν πατέρα

In 10:14b the implied trajector is ὁ ποιμὴν ὁ καλός and the landmark is τὰ ἐμά. However, in 10:14c, there is a switch, i.e., τὰ ἐμά becomes the trajector while ὁ ποιμὴν ὁ καλός becomes the landmark. The switch in the grammatical roles of the participants in these two clauses illustrates the reciprocal relationship between ὁ ποιμὴν ὁ καλός and τὰ ἐμά, a relationship that is patterned after the reciprocal relationship between the Father and the Son in 10:15 (cf. καθώς). Meanwhile, in 10:15a, the trajector is ὁ πατήρ and the landmark is Jesus (cf. με). In 10:15b, a switch occurs again. Jesus (ἐγώ) becomes the

[177] Ibid. See also our discussion of 1:10c (καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω) in Chapter 4, section 4.2.3.4.

[178] Ibid., 92.

[179] Ibid., 92. T. Muraoka, "γινώσκω," *A Greek-English Lexicon of the Septuagint*, 99–100, identifies thirteen nuances of γινώσκω which are under the primary sense of "to come to know." In Hos 6:3b and 8:2 where God is the object, he identifies the meaning of γινώσκω as "to be or become acquainted with, to gain close knowledge of" (ibid., 99).

[180] See our discussion in Section 5.2.4.5 below.

trajector and ὁ πατήρ the landmark. In all of these four clauses, the verb that is used is γινώσκω.[181]

What we have explained above with regard to the relationship that is entailed by John's use of the verb γινώσκω is succinctly explained by Barrett in his analysis of 10:14–15. Barrett is convinced that γινώσκω does not only entail a knowledge of the other, but also encompasses love and mutuality between the two participants in the relationship:

> "[…] knowledge here evidently implies and includes love; it is a moral relation between distinct persons. […]. Mutual knowledge means mutual determination—of the shepherd to his sheep in love, of the sheep to the shepherd in gratitude, faith, and obedience."[182]

The phrase "mutual determination" entails an active involvement of both the subject and the object.[183] With the above exposition, Lindars is right to suggest that "to know" in 17:25–26 entails more than "the giving and receiving of a revelation, but also to the establishing of a personal relationship."[184] Hence, ὁ κόσμος that does not know the Father is ὁ κόσμος that has failed to establish a personal intimate relationship with the Father (cf. 5:42; 8:41–42, 54–55) even after having been provided with opportunities to do so. ὁ κόσμος fails to respond to God's love, so that while God loves the κόσμος (3:16), the latter may be considered to have not loved God in return (cf. 17:25a). The absence of a relationship with the Father results in the failure of ὁ κόσμος to recognize that the Father sent the Son (cf. 17:25cd; also 8:19; 15:21; 16:3). The foregoing explanation reveals two levels of relationship, i.e., the relationship between ὁ κόσμος and God and between ὁ κόσμος and Jesus.

John 17:25a uses the indicative aorist active form ἔγνω. During our anlaysis of 1:10c in Chapter 4 and of 3:16a above, we mentioned that the aorist can be gnomic, i.e., it could express a meaning which is "valid for all time" (gnomic aorist).[185] As Goodwin points out, the aorist can be used to indicate "general truths."[186] In other words, when

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[181] Abbott, *Johannine Vocabulary*, § 1626, renders the four occurrences of γινώσκω in these verses as "understands."

[182] Barrett, *John*, 376.

[183] See our discussion in Section 5.1.3.3 on the reciprocity that is involved in the covenant relationship which we proposed as a part of the CDS of 3:16.

[184] Lindars, *The Gospel of John*, 533. See also Barrett, *John*, 82, who maintains that "knowledge itself implies relationship in addition to cognition: to know God is to be united with him [...]." Kathleen Anne Farmer, "Know," ed. Donald E. Gowan, *The Westminster Theological Wordbook of the Bible* (Louisville, KY and London: Westminster John Knox, 2003), 280, maintains that the personal relationships between God and humankind are often expressed through the verbs ἐπιγινώσκω, γινώσκω, and οἶδα.

[185] Cf. BDF, § 333; Robertson, *Grammar*, 836. See also James Hope Moulton, *A Grammar of New Testament Greek: Prolegomena*, vol. 1 (Edinburgh: T & T Clark, 1908), 134. See our discussion in Chapter 4, section 4.2.3.4.

[186] Goodwin, *Syntax of the Moods*, § 30 (cf. Chapter 4, n. 163). Although he admits that the gnomic aorist is more widely used in classical Greek than in the NT, Fanning, *Verbal Aspect*, 265, claims that some

Jesus says, πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω (17:25a), he could be referring to a condition of ὁ κόσμος which is present throughout human history. More support for the timeless interpretation of γινώσκω in 17:25 can be found in Langacker's classification of this verb as an imperfective.[187] As we earlier pointed out, an imperfective verb like γινώσκω profiles a stable action of indefinite duration.[188] As such, it profiles a timeless condition of ὁ κόσμος which does not "know" God. With this, it can be inferred that while the statement of Jesus in 17:25a could refer to Jesus' experience with human persons who refuse to "know" the Father in him, it could also refer to other human persons who do not "know" God even before his coming. An interpretation of the timeless aspect of γινώσκω in 17:25a is supported by the participants of this verb, i.e., ὁ κόσμος and God. In other words, ὁ κόσμος which does not refer to a particular historical human person and God who is conceived as an eternal being complement the timeless aspect of the verb. Langacker explains this as the contribution of the participants in the profiled relationship to the imperfective meaning of the verb.[189]

That being said, we posit that ὁ κόσμος in 17:25a refers to human persons who do not have a reciprocal loving relationship with God across time despite God's concrete manifestations of God's love. These human persons existed prior to the coming of Jesus. We shall expound on this in 5.2.4.5 as we discuss the possible OT background of 17:25. During the time of Jesus, ὁ κόσμος that does not "know" the Father would refer to human persons who have encountered the Johannine Jesus, yet did not believe in him as the one sent by the Father amid having heard his words and witnessed his works.[190] In this case, ἔγνω may be interpreted as a complexive (constative) aorist which depicts the separate acts of various individuals to be completed events.[191] In the Gospel, this group encompass the Ἰουδαῖοι (8:31–59; 10:24–26, 31) who even claim to have God as father (8:41), as well as the chief priests and the Pharisees (11:47–53). It should be clear that ὁ κόσμος in this usage event cannot simply be equated with the Ἰουδαῖοι as an ethnic group *per se*.

NT texts can be better explained and understood from a gnomic perspective in which a general or proverbial truth is seen not only as occurring in the past "but in the present and the future as well."

[187] Langacker, *Cognitive Grammar: A Basic Introduction*, 147. See our discussion in Chapter 4, section 4.2.3.3.

[188] Cf. ibid., 147.

[189] Ibid., 149.

[190] The Gospel presents different ways in which the "not knowing" or "non-recognition" of the Father is expressed, such as in refusing to come to Jesus (5:40), refusing to accept his words (6:60; 7:48), departing from his company (6:66), refusing to believe his works (9:13–34; 10:37–38), hatred for Jesus (7:7), and wanting to kill Jesus (5:18; 7:1, 25; 10:31).

[191] Cf. BDF, § 332. Fanning, *Verbal Aspect,* 92, calls the constative aspect of the aorist as "subjectively punctiliar," i.e., the speaker's subjective construal of the action without necessarily referring to the objective facts behind the action. Hence, the action is portrayed as a whole without regard to its details, for instance, on whether the action is continued or repeated (ibid.). Noteworthy is Fanning's contention that the aorist is a "viewpoint aspect," i.e., it "reflects the speaker's or writer's focus or *perspective* on the occurrence and not the actional character of the occurrence itself [...]" (ibid., 97, italics original). See also Moulton, *Prolegomena*, 109, and Robertson, *Grammar*, 823, 831.

Jesus and the disciples were themselves part of this ethnic group.[192] If the Johannine Jesus intended to cite a particular group like the Ἰουδαῖοι as those who do not know the Father in 17:25a, he would have said so explicitly. Yet, he did not.[193]

Furthermore, since the imperfective profiles a stable condition, the assertion in 17:25a encompasses the time of the disciples and the referent of ὁ κόσμος would include those human persons who do not receive the post-resurrection proclamation of the disciples concerning Jesus.These are human persons who refuse to acknowledge that Jesus is the one whom God sent. It is noteworthy that these human persons do not "know" God (or Jesus) despite the revelations of God through time in different ways, despite the revelations of Jesus in words and works, and despite the proclamation of the disciples. This means that ὁ κόσμος takes a conscious decision not to "know" God or Jesus (cf. Heb 1:1; see also Luk 16:29–31).[194] From the above exploration, we propose that when Jesus asserts that ὁ κόσμος does not know the Father (17:25a), he is construing a quality which is inherent in human persons, and not just of a particular person or a particular group of persons. It is a human quality which transcends the boundaries of time, ethnicity, and geography. This human quality found expression in the actions of Jesus' interlocutors in their failure to respond to God's concrete expression of love through the person of Jesus.

5.2.4.3 Understanding the "not knowing" of ὁ κόσμος in Relation to the "knowing" of οὗτοι

Abbott contends that 17:25a and 17:25cd are antithetical statements.[195] If 17:25cd are antithetically parallel to 17:25a, does this mean that οὗτοι is pitted against ὁ κόσμος? In other words, is the antithesis intended to paint the former positively and the latter negatively? While οὗτοι in 17:25c did "know," the specific object of their "knowing" clearly makes their knowing distinct from that of Jesus' (and from the "not knowing" of ὁ κόσμος) which has the Father for its object. The object of their "knowing" is explicitly mentioned in 17:25d: "that you (Father) have sent me (Son)." What the οὗτοι know is the

[192] In 10:19, the words of Jesus caused a division among the Ἰουδαῖοι.

[193] The absence of proper nouns in Chapter 17 is conspicuous. Moreover, although scholars agree that 17:9–19 is Jesus' prayer for the disciples, the word μαθητής which occurs 78 times in the Gospel is not used in this chapter. The disciples are described as the ones whom the Father has given to the Son (cf. 17:6).

[194] In his analysis of the two verbs of "knowing" in John (i.e., οἶδα and γινώσκω), Abbott, *Johannine Vocabulary*, § 1622, cites texts from the OT where the prophets accused the people or their leaders to neither "know" (οἶδα) nor wish to "know" God (cf. LXX Isa 5:13; 45:5; Jer 4:22; 9:6). He also mentions LXX Jer 24:7 where Jeremiah prophesied a time when the people will "know" God and return to him with all their heart (ibid). With regard to the Gospel's presentation of the failure of the Ἰουδαῖοι to "know" God, Abbott could be right to argue that the failure to "recognize" God in Jesus is a result of their belief that God can be known through the written Law alone: "Their ignorance proceeded from their attempt to rise to the conception of God through a written Law, and not through God's creation as a whole, including the Law but also including Man" (ibid., § 1623). In 5:39−40, Jesus chides them for attempting to find eternal life through the Scriptures, but refusing to come to him who is the giver of eternal life despite his repeated invitations (cf. 3:15−16; 6:40, 47; 6:54, 68; 10:28).

[195] See n. 170 above.

reality of the event. Indeed, the Son has been sent by the Father. The specific object of "knowing" in 17:25c reveals to us the progression and the focusing in the content of the "knowing."

We surmise that the kind of "knowing" of οὗτοι is still at the level of recognition of Jesus as a result of the latter's self-revelation in words and deeds. In other words, it does not have as yet the intimate aspect that is entailed in the use of γινώσκω in 17:25ab. We could consider it a burgeoning kind of "knowing" which still needs to be nourished in order for it to mature (cf. 14:8–11; 20:25–27). This is supported by the succeeding verse: καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω (17:26). Jesus has made known (cf. ἐγνώρισα) the Father's name to the disciples (17:26ab; cf. 15:15). However, Jesus earlier stated that the act of making the Father's name known will continue through the work of τὸ πνεῦμα τῆς ἀληθείας (cf. 16:13). The revelation will continue (cf. γνωρίσω) and the purpose for such revelation is: ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς (17:26cd). Jesus desires that the love with which the Father has loved him may be in the disciples and that he may be in them. This implies that the disciples still need to grow in the love that they have for Jesus.[196]

Most scholars interpret the referent of οὗτοι in 17:25c to be the disciples. In 17:6, these disciples are described by the Johannine Jesus using the lexical structure οἱ ἄνθρωποι οἳ ἔδωκάς μοι ἐκ τοῦ κόσμου (17:6; cf. ὧν δέδωκάς μοι 17:9). The phrase ὃ δέδωκάς μοι is again used in 17:24 where Jesus states that he desires that those whom the Father has given him may be where he is. With this as a background, the statement οὗτοι ἔγνωσαν (17:25c) which Abbott considers to be antithetically parallel to ὁ κόσμος σε οὐκ ἔγνω (17:25a) brings to the consciousness of the reader the point of difference not only in terms of the "knowing" of οὗτοι and the "not knowing" of ὁ κόσμος and their respective objects, but more importantly, that the nominal οὗτοι pertains to individuals who were formerly part of the κόσμος (cf. ἐκ τοῦ κόσμου in 17:6) but whom the Father has given to the Son. The use of the preposition ἐκ is significant for it signals the identity of these disciples in relation to ὁ κόσμος.

Aside from its other meanings, ἐκ denotes separation from a place or thing, a group or company.[197] If we analyze the construal of οἱ ἄνθρωποι in 17:6 in relation to the phrase ἐκ τοῦ κόσμου, οἱ ἄνθρωποι is the trajector and the landmark is ὁ κόσμος. Through the use of the preposition ἐκ, οἱ ἄνθρωποι is separated from the landmark which formerly contained it. S. Luraghi calls this the partitive meaning of ἐκ.[198] Luraghi explains that ἐκ "profiles the origin of the trajector inside the landmark, which contained it and was in contact with it at a previous stage […]."[199]This is akin to what Langacker describes as

[196] For an extensive discussion on the love motif in the Johannine writings and its implications for the interrelated themes of Johannine mission and ecclesiology, see Popkes, *Die Theologie der Liebe Gottes*.

[197] BDAG, "ἐκ," 295–96.

[198] Luraghi, *On the Meaning of Prepositions*, 97. See also Robertson, *Grammar*, 599.

[199] Luraghi, *On the Meaning of Prepositions*, 98. BDAG, "ἐκ," 296, mentions the use of ἐκ "to denote origin as to family, race, city, people, district, etc." or "derivation." See also Robertson, *Grammar*, 598.

"the inherent-and-restricted-subpart relationship" meaning of the preposition *of*.[200] In 17:6, God is named as the one who has taken οἱ ἄνθρωποι from the κόσμος and who has given them to Jesus. Moreover, the text states that οἱ ἄνθρωποι belonged to God (cf. 17:6c).[201]

[200] Ronald W. Langacker, *Grammar and Conceptualization*, CLR 14 (Berlin: Mouton de Gruyter, 1999), 76.

[201] This raises the issue of divine election and predestination. According to Barrett, the idea of predestination is prominent in this chapter, a theme which is also present in 12:37−41 and 15:16 (Barrett, *John*, 502). Although 17:6 could point to the notion of divine election, the descriptions in 17:8 that οἱ ἄνθρωποι have received the words of Jesus, words which the Father has given to him, and that they have believed that God sent Jesus (17:8) imply an active response by οἱ ἄνθρωποι to the message of Jesus. Meanwhile, 17:6, 9 indicate that the disciples have been chosen beforehand by God and 17:12 reveals that one of them (i.e., Judas) was destined to be lost. Has the Father then elected beforehand those who will believe in Jesus? Are the characters who stubbornly refuse to believe in Jesus predestined not to believe in him? These two questions basically pertain to the issue of predestination and divine election in John. According to D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension*, MTL (London: Marshall, Morgan & Scott, 1981), 2, the difference between predestination and election is that while the former refers to the "fore-ordination of events by God," the latter refers to "soteriological predestination." The presence in the Gospel of a tension between divine election [and predetermination] and the human choice and responsibility to believe in Jesus has been recognized by Johannine scholars. Undeniably, the Gospel contains texts which indicate predestination, such as the ones we find in 17:6, 9, 12. However, these are equally tempered by the Gospel's call for faith in Jesus (cf. 17:21, 23). W. Nicol, *The Semeia in the Fourth Gospel: Tradition and Redaction*, vol. 32, NovTSup (Leiden: E. J. Brill, 1972), 146–147, maintains that the Gospel's emphasis on predestination has resulted in a pessimistic view of the world. However, he asserts that John counterbalances predestination by emphasizing human free choice (ibid., 147). Meanwhile, Rudolf Schnackenburg, *The Gospel According to St. John*, trans. Cecily Hastings et al., vol. 2 (New York: Crossroad, 1987), 261, argues that the many texts which call not only for faith but also to remain in the faith (cf. 8:31−32; 13:19; 14:29; and 16:1, 4) would be meaningless if the Gospel only emphasizes divine election. He explains that the texts which reveal a belief in divine election and predestination ought to be interpreted in their context (ibid., 262). In his interpretation of 8:43−47, Schnackenburg claims that the evangelist's assertion that the Jews have the devil for their father (although they were still descendants of Abraham) was his attempt at a deeper explanation of the unbelief and hostility of the Jews (ibid., 263). He elaborates "[i]t seems […] that the evangelist is taking over and using views familiar to him, but without going over the line into fundamental and irrevocable disavowal. An ordinance from all eternity, under which God divided people in advance into two classes, good and evil, chosen and rejected, is never even mentioned in John, though it cannot be denied that we are brought very close to the edge of such an idea" (ibid., 264). Schnackenburg attempts to find the origin of the Johannine idea of human commitment and predestination by comparing Johannine predestinatory texts with Jewish ideas, those which are mainly found in Qumran (ibid., 265−74). His results revealed that while there are many points of contact between the predestinatory ideas in Qumran and in John, there are also considerable differences and to assume that John was directly influenced by the views of Qumran would be impossible to prove (ibid., 270). For him, the only legitimate conclusion that can be drawn from the similarities between John and the Qumran writings is that Johannine theology is deeply rooted in Judaism (ibid.). For more elaborations on divine election and predestination in John, see Emmanuel O. Tukasi, *Determinism and Petitionary Prayer in John and the Dead Sea Scrolls: Ideological Reading of John and the Rule of Community (1QS)* (London: T & T Clark, 2008), 83–113. Tukasi contends that through the motif of determinism (Tukasi uses the term determinism instead of predestination), the evangelist was able to trace the origin of the Johannine believers back to God while at the same time explain the hostility and opposition which Jesus faced (ibid., 113).

Even though οἱ ἄνθρωποι are contained in ὁ κόσμος, they are ἐκ τοῦ θεοῦ. When read in this perspective, a contrast is presented between what it means to be ἐκ τοῦ κόσμου and the implied identity of οἱ ἄνθρωποι as ἐκ τοῦ θεοῦ. The two expressions bring to mind 8:47 when Jesus tells his interlocutors that the reason for their inability to hear the word of God is that they are not ἐκ τοῦ θεοῦ. This means that the κόσμος which was created through ὁ λόγος (cf. 17:5; also 1:3, 10b) encompasses two groups of human persons: those who received the words of the Father through Jesus' proclamation and have believed that Jesus came from the Father (cf. 17:8) and those who do not know the Father (cf. 17:25a). The Johannine Jesus calls the first group ὃ δέδωκάς μοι (cf. 17:24) while the second group are called ὁ κόσμος (cf. 17:25a). Although ὃ δέδωκάς μοι are a part of the κόσμος and are ἐν τῷ κόσμῳ (cf. 17:11), they have been separated from it. Because their separation does not mean that they have been taken out from one place and relocated to another, the movement is not a physical movement, but a change in identity. Hence, the referent of κόσμος in 17:6 is primarily anthropological. It pertains to the sphere of human persons which encompasses those who have been chosen by the Father and given to the Son and those who do not know the Father. The relationship of οἱ ἄνθρωποι with ὁ κόσμος has been severed so that they are now considered οὐκ ἐκ τοῦ κόσμου and are, henceforth, hated by ὁ κόσμος (17:14). Their identity has been re-defined in relation to their response to Jesus.

When 17:25c is read against 17:25a, the assertion in 17:25a serves as the background for the assertion in 17:25c to be foregrounded. The disciples (cf. οὗτοι) whom the Father has given to Jesus, the persons who know that the Father sent the Son, are originally ἐκ τοῦ κόσμου (i.e., the world of human persons), but have been taken out by the Father and given to Jesus. While this could be interpreted as a pre-determined action of the Father, and consequently, presenting a dismal picture for the rest of ὁ κόσμος who do not know the Father, this interpretation is negated by the action of Jesus in sending the disciples εἰς τὸν κόσμον (17:18b) and his desire that ὁ κόσμος may come to believe that the Father sent him (17:21, 23).

5.2.4.4 The Contribution of John 17:21e and 17:23d to the Interpretation of ΚΟΣΜΟΣ in 17:25a

We discussed above the imperfective meaning of γινώσκω in 17:25a. We posited that aside from a specific group of persons who encountered Jesus during his ministry, ὁ κόσμος in 17:25a could also refer to human persons in general who do not have a relationship with the Father before the coming of the Son and after the return of the Son to the Father. In other words, κόσμος would pertain to any human person throughout time who does not have a relationship with God. Given this general perspective of the Johannine Jesus (the viewer) on the nature of human persons, the statements in 17:21e and 17:23d become all-important because in these two clauses, Jesus presents his desire for the salvation of ὁ κόσμος despite its hostile response to him. The texts read:

	John 17:21		John 17:23
a	ἵνα πάντες ἓν ὦσιν,	a	ἐγὼ ἐν αὐτοῖς
b	καθὼς σύ, πάτερ, ἐν ἐμοὶ	b	καὶ σὺ ἐν ἐμοί,
c	κἀγὼ ἐν σοί,	c	ἵνα ὦσιν τετελειωμένοι εἰς ἕν,
d	ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν,		
e	**ἵνα ὁ κόσμος πιστεύῃ**	d	**ἵνα γινώσκῃ ὁ κόσμος**
f	**ὅτι σύ με ἀπέστειλας.**	e	**ὅτι σύ με ἀπέστειλας**
		f	καὶ ἠγάπησας αὐτοὺς
		g	καθὼς ἐμὲ ἠγάπησας.

As we have mentioned, 17:21 and 17:23 are part of what scholars generally consider as Jesus' prayer for the church (17:20–26).[202] Jesus prays that all who will believe in him through the word of the disciples may be one (17:21a, 23c)—a oneness which reflects the oneness of the Father and the Son (17:22). The content of the prayer is their unity (17:21). The reason for this prayer is clearly stated. It is intended for ὁ κόσμος to believe (cf. πιστεύῃ) and know (cf. γινώσκῃ) that the Father sent the Son (17:21ef, 23de).[203] The object of Jesus' prayer in this section are not the disciples, but those who will believe through their word (17:20).[204] It is the same content of Jesus' prayer for his disciples a few verses earlier (17:11). If believing and knowing that the Father sent the Son means eternal life (cf. 17:3), 17:21, 23 imply Jesus' desire that ὁ κόσμος have eternal life in spite of the general construal of its lack of relationship with the Father in 17:25a, a lack of relationship which is expressed in its failure to recognize that the Father sent the Son (cf. 17:25d), and which consequently, resulted in its hostility towards Jesus and the disciples (17:14).[205]

Despite knowing the nature of ὁ κόσμος as one that does not "know" the Father (cf. 17:25a), Jesus sends the disciples and future disciples εἰς τὸν κόσμον. In this last section of the prayer, wherein the object of Jesus' prayer are the future disciples, the landmark of the action of these future disciples would be ὁ κόσμος whose referent is "human persons

[202] See n. 121 above.

[203] See our previous discussion on the nuances of γινώσκω in Section 5.2.4.2 above. The parallelism between 17:21ef and 17:23de with regard to their intended result (i.e., ἵνα ὁ κόσμος πιστεύῃ / γινώσκῃ ὅτι σύ με ἀπέστειλας) shows the interrelations in the meanings of πιστεύω and γινώσκω (cf. Bernard, *John*, vol. 1, 578). Because he interprets John's use of the notion of "knowing" against a Hebraic background wherein the notion entails an intimate personal relationship, Kysar, *John, the Maverick Gospel*, 92, argues that John could use "knowing" as a synonym for "believing."

[204] See n. 137 above for a discussion on the present and future dimensions to the meaning of πιστευόντων in 17:20.

[205] See Moulton, *Prolegomena*, 164, on the subjective element of the subjunctive, i.e., the desired action that is expected (in this case, from ὁ κόσμος) "represent[s] an attitude of mind on the part of the speaker." See also Robertson, *Grammar*, 930–31, on the volitive aspect in the use of the subjunctive in the NT.

in general" without spatio-temporal boundaries.[206] The present subjunctive forms πιστεύῃ and γινώσκῃ indicate a continuing hope and aspiration for the salvation of ὁ κόσμος.[207] The fact that Jesus sends all disciples εἰς τὸν κόσμον amid an awareness of the capacity of the latter to accept or refuse the proclamation reveals the persistent salvific intent of the Johannine Jesus.[208] In this last section of the prayer which Michaels considers to be a summary of the entire prayer,[209] Jesus reiterates the universal dimension of his mission. The mission is to make ὁ κόσμος believe that the Father sent him so that through this belief it may have eternal life (cf. 3:16; 20:31). It is a mission which will be continued by the disciples (cf. 17:18; 20:21). Hence, we posit that Jesus' Prayer in Chapter 17 is not just a prayer of consolation and intercession for the disciples. The Prayer, at the same time, presents a vision of hope for all those in the κόσμος.

5.2.4.5 The Old Testament Background of John 17:25a

In section 5.1.3.3 above, we discussed the plausibility of the OT notion of the covenant relationship between God and Israel to have formed part of the CDS of Jesus and his hearers. With the knowledge that is shared by both the speaker and the hearer, Jesus (the speaker) was able to present the idea of God's love for ὁ κόσμος which resulted in the giving of God's only Son (3:16). We posit that an OT idea could also be part of the CDS of Jesus and his hearers when he claimed that ὁ κόσμος does not "know" God. Various OT texts attest to the failure of Israel to "know" God. In Hos 11:3, the people are described as not "knowing" that it was God who healed them: καὶ οὐκ ἔγνωσαν ὅτι ἴαμαι αὐτούς (LXX Hos 11:3c).

Meanwhile, amid a context of disaster and destruction (cf. Jer 4:19–20), God laments that the leaders of the people did not "know" God: διότι οἱ ἡγούμενοι τοῦ λαοῦ μου ἐμὲ οὐκ ᾔδεισαν (LXX Jer 4:22a).[210] They are described as stupid sons who have no understanding, skilled in doing evil but who do not know how to do good (LXX Jer 4:22bcd). The text does not use γινώσκω but οἶδα for the Hebrew ידע. We note that the LXX uses γινώσκω, ἐπιγινώσκω, οἶδα, and συνίημι, among others, as equivalents of ידע.[211] According to W. McKane, the interpretation of Jer 4:22 ought to consider the

[206] Michaels, *John*, 874, sees an allusion to the gathering of other sheep so that there may be one flock (10:16) and to the gathering into one of the scattered children of God (11:52). See also Bernard, *John*, vol. 1, 576.

[207] Cf. Michaels, *John*, 876, who maintains that while Jesus' prayer expresses hope for the world, however, there is no certainty as to its outcome.

[208] See Reicke, "Positive and Negative Aspects of the World in the NT," 361–62, who argues that while there are both positive and negative aspects in John's presentation of the world, there is a preponderance of the positive aspect.

[209] Michaels, *John*, 881. For Michaels, the address πάτερ δίκαιε in 17:25 sets off verses 25 and 26 as forming a distinct unit which summarizes the entire prayer (ibid.).

[210] Whereas the LXX has "the princes of my people," the Hebrew text has "my people."

[211] See the following entries of T. Muraoka, *A Greek-English Lexicon of the Septuagint*: "γινώσκω," 100; "οἶδα," 398; "συνίημι," 538.

comprehensive sense of דעת יהוה as presented in the prophetic literature.[212] He posits that while the knowledge of God presupposes knowledge that is gained from instruction or education (i.e., of the Torah), "[w]hen Yahweh says of his people, 'They do not know me', it is their rejection of him at the deepest levels of decision of which he speaks, their rebellion, their unbelief and withholding of commitment."[213]

Noteworthy are the opening pronouncements in LXX Isa 1:2[214] where we hear that the Lord has begotten and reared sons, but the latter rebelled against the one who begot them.[215] The succeeding verse characterizes Israel in relation to the ox and donkey:

Isa 1:3a ἔγνω βοῦς τὸν κτησάμενον
b καὶ ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ
c Ισραηλ δέ με οὐκ ἔγνω
d καὶ ὁ λαός με οὐ συνῆκεν

Isaiah 1:3c describes Israel as "not knowing" God (Ισραηλ δέ με οὐκ ἔγνω) and 3d describes the people as "not understanding" God (καὶ ὁ λαός με οὐ συνῆκεν). Isaiah 1:3cd has Israel and the people as the trajector, respectively. The grammatical object, i.e., the landmark, for both assertions is God.[216] The parallel structure of Isa 1:3cd signifies their close relationship.[217] Isaiah contrasts Israel that does not know God with the ox which

[212] William McKane, *A Critical and Exegetical Commentary on Jeremiah: Introduction and Commentary on Jeremiah I-XXV*, vol. 1, ICC (Edinburgh: T & T Clark, 1986), 105. He cites the following texts: Hos 4:6; Isa 28:9; Jer 9:22f. and 22:15f. (ibid.).

[213] Ibid., 106.

[214] Ἄκουε, οὐρανέ, καὶ ἐνωτίζου, γῆ, ὅτι κύριος, ἐλάλησεν· υἱοὺς ἐγέννησα καὶ ὕψωσα αὐτοὶ δέ με ἠθέτησαν. (LXX Isa 1:2)

[215] According to Hugh G. M. Williamson, *A Critical and Exegetical Commentary on Isaiah 1-27: Commentary on Isaiah 1-5*, vol. 1, ICC (London and New York: T & T Clark, 2006), 33, the Hebrew word which is used in this verse שׁפע (cf. ἀθετέω in the LXX) means "revolt, rebel, cast off allegiance to authority." He maintains that this rebellion pertains to a rejection of parental authority which entails a breakdown of the family (ibid.). John uses the term ἀθετέω in 12:48 in its participial form to refer to the one who rejects the word of Jesus (cf. Luk 10:16). Because Jesus only speaks what the Father commands him to say (12:49), it follows that a rejection of the words of Jesus is a rejection of the words of the Father. In Isa 1:2, the people who are begotten by God have rejected him. The severity of the meaning of Israel's rejection of God is explicated in vv. 3–4.

[216] The Hebrew text does not have an explicit grammatical object.

[217] Williamson, *Isaiah 1-5*, vol. 1, 24, opines that the parallelism in this verse is very subtle and does not just restate the same idea with the use of different words. He cites a similar interpretation by Adele Berlin, *The Dynamics of Biblical Parallelism* (Bloomington, IN: Indiana University Press, 1985), 96–99, 137; and James Kugel, *The Idea of Biblical Poetry: Parallelism and Its History* (New Haven, CT and London: Yale University Press, 1981), 9. Williamson bases his analysis on the Hebrew text. He observes that in the Hebrew text, we have ימי, while the LXX has ὁ λαός (ibid., 23). In his interpretation, the possessive pronoun "my" for "people" in the Hebrew text is significant for the the shift from "Israel" to "my people" indicates a closer relationship between God and Israel so that the latter's behavior starkly comes out as "unnatural, startling, and so reprehensible" (ibid., 24).

knows (cf. ἔγνω) its owner and a donkey which knows its master's crib[218] (see also LXX Jer 8:7c).[219] The comparison between animals and human persons using the same verb (ἔγνω) is striking. If an animal would know its master and its source of nourishment, how could it be that a people who have been begotten and nurtured by God would not "know" and "understand" that the latter is its origin and source of sustenance (see also LXX Hos 2:8[220])? Because of this transgression, Israel is called a "sinful nation, people full of sins, evil offspring, lawless sons [who] have forsaken the Lord […]" (Isa 1:4 NETS).[221]

What does the "not knowing" of Israel in Isa 1:3c mean? Does it mean "not understanding" (cf. συνίημι[222])? Williamson maintains that "knowing" and "understanding" introduce an important theme in Isaiah.[223] He notes that throughout the book, Isaiah presents a close relationship between the acts of hearing/seeing and knowing/understanding and their interpretation varies depending on the context.[224] Meanwhile, citing intra- and extra-textual evidence, J. J. M. Roberts argues that the "not knowing" of Israel does not pertain to a failure to acknowledge God through a confession with the lips (cf. LXX Isa 29:13).[225] Rather, it was a failure to acknowledge God in their actions (cf. LXX Hos 4:1–2; Luk 6:46).[226] In this sense, the "not knowing" occurs despite knowledge of the ordinances of God.

The texts we presented point to a tradition where Israel and the people are not only depicted as God's children but also as "not knowing" God. The survey revealed prophetic texts where there is an explicit use of οὐκ ἔγνω with God (or attributes of God) as the object. Moreover, some texts show Israel's lack of commitment to God which is reflected in their actions. This lack of commitment, in turn, reflects a lack of "knowing," i.e., a lack of a personal relationship with God. The kind of relationship between God and Israel that is depicted in these texts could have formed part of the CDS of both Jesus and his hearers. In other words, the Johannine Jesus could have built upon this construal of humankind to

[218] The translation "a feeding trough" is also used (cf. Williamson, *Isaiah 1-5*, vol. 1, 34).

[219] In LXX Jer 8:7, the behavior of God's people is also compared to that of animals. In the text, the stork knew (ἔγνω) its time, and the turtledove, swallow, and sparrows observe the times of their return, while God's people do not know the judgments of the Lord: ὁ δὲ λαός μου οὐκ ἔγνω τὰ κρίματα κυρίου (LXX Jer 8:7c).

[220] καὶ αὐτὴ οὐκ ἔγνω ὅτι ἐγὼ δέδωκα αὐτῇ τὸν σῖτον καὶ τὸν οἶνον καὶ τὸ ἔλαιον, καὶ ἀργύριον ἐπλήθυνα αὐτῇ · αὐτὴ δὲ ἀργυρᾶ καὶ χρυσᾶ ἐποίησε τῇ Βααλ. (Hos 2:8)

[221] J. J. M. Roberts, *First Isaiah: A Commentary*, Hermeneia (Minneapolis, MN: Fortress Press, 2015), 20, posits that Israel's action is not what God expected of its people and because of this, the animals are considered to have more sense than Israel. She is called a sinful nation because she has breached her covenantal relationship with God (ibid., 19−20).

[222] συνίημι does not occur in the Johannine literature.

[223] Williamson, *Isaiah 1-5*, vol. 1, 35.

[224] Ibid., 31. Since he considers Isa 1:2-3 to be an introduction to the book, Williamson contends that "not knowing" and "not understanding" in 1:3 encompass meanings which are elucidated in the narratives within the book (ibid., 35).

[225] Roberts, *First Isaiah*, 20.

[226] Ibid., 20–21. Roberts also maintains that the "not knowing" pertains to Israel's failure to acknowledge the source of its blessings (ibid., 21).

explain the negative response of the people during his time to his self-revelation. Through the use of κόσμος in 17:25a (and not Israel) along with the imperfective γινώσκω, the Gospel asserts that Israel's failure to respond to God is also manifested by other human persons across time. There is a tendency among humankind, i.e., ὁ κόσμος, to fail to recognize and respond to God in spite of his many revelations throughout history. In the Gospel, Jesus who does the works and who speaks the words of the Father is presented as the revealer *par excellence* of the Father to ὁ κόσμος. Nonetheless, despite a human tendency not to recognize God's revelations, there are those from the κόσμος who believe that Jesus has been sent by the Father (17:25cd). These believers, in return, will continue the revelation of the Son in the κόσμος so that others may believe and have eternal life (cf. 17:2, 3, 21, 23). This signals hope for the κόσμος, an entity which is construed as having a tendency to rebel and not reciprocate the love of God.

5.2.5 Synthesis

In this section, we analyzed 17:25a where ὁ κόσμος occurs as the grammatical subject (hence, it is the trajector) of γινώσκω with God for its landmark. An analysis of the SR of ὁ κόσμος in relation to the action that is entailed by the verb γινώσκω and the landmark of the action has revealed that even if ὁ κόσμος is the subject of the cognitive act of "knowing," an act which is nonetheless negated, its SR is active Experiencer. Through an analysis of 17:25a in relation to 17:25b, we were able to clarify the meaning of γινώσκω in 17:25a and, consequently, identify its referents. We proposed that ὁ κόσμος in this clause refers to human persons who do not have an intimate relationship with God despite God's love for it (cf. 3:16). In other words, these are human persons who refuse to have a relationship with God. The timeless aspect of the imperfective verb γινώσκω led us to conclude that the assertion in 17:25a pertains to a condition that is present among human persons. This condition of refusing to have a relationship with God was exhibited by Israel before the coming/sending of the Son. It was manifested by several characters during the Son's historical presence in their rejection of him. It continues to be manifested by some human persons during the time of the disciples and the future church.

We posited that the failure of Israel to respond to God's love is part of the CDS of the Johannine Jesus and his hearers. Jesus builds upon this shared knowledge to present his construal of human persons. Through the use of κόσμος in 17:25a in collocation with the verb γινώσκω and God as the object, the Johannine Jesus found a lexeme which would encompass all human persons in their response to God's revelations. While the characterization of ὁ κόσμος in 17:25a may sound disparaging, the Prayer of Jesus provides glimpses of hope for ὁ κόσμος. For one, those whom the Father have given to Jesus are from the κόσμος (17:6). Second, despite the hatred of ὁ κόσμος towards Jesus and the disciples who no longer belong to it (17:14, 16), Jesus sends the disciples εἰς τὸν κόσμον (17:18). Third, and in connection with the second, the Johannine Jesus presents his desire for ὁ κόσμος to believe that the Father sent the Son (17:21, 23), an action which would lead the latter to have eternal life (17:2−3).

SUMMARY AND CONCLUSION

In this chapter, we conducted in-depth analyses of 3:16a: οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον and 17:25a: πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω whose speaker (viewer) is the Johannine Jesus. The two texts had been especially selected for analysis not only because these are the only texts in John where God and κόσμος occur as participants in a transitive clause, but also because of the copious occurrences of κόσμος in their respective larger contexts. Hence, while the focus of the analysis is 3:16a and 17:25a, the explorations included the other occurrences of κόσμος in their respective intermediate and larger contexts. We shall group the results of our study according to the text which was under exploration. Our exploration of 3:16a has yielded the following significant results.

First, our analysis of the construal of ὁ κόσμος in 3:16a and 3:17a in relation to God and the Son has revealed that in these clauses God is construed with primary focal prominence as one whose love for ὁ κόσμος has resulted in the giving/sending of the Son. As the trajector in 3:16a, God receives the primary spotlight, while ὁ κόσμος as the landmark receives the secondary spotlight. In 3:17a, the SRs of the participants are further clarified. God is the Agent who sends the Son, the Son is the Mover, while ὁ κόσμος as the direction and location of the Son has Zero SR. However, since the Son is the one who grants the gift of eternal life, the Son also has the SR of Agent. Since the action of the Son necessitates a corresponding action of faith from the landmark (i.e., ὁ κόσμος), the Son can only be a potential Agent with regard to ὁ κόσμος, while the latter is a potential Patient. In 3:17a, the gradation of focal prominence, from greater to lesser, is in the order of God, the Son, and ὁ κόσμος. This informs us that the focus of 3:16a, 17a is primarily God and God's action through the Son.

Second, the analysis of the transition of the nominals in 3:16−21 has informed us of two kinds of persons in the κόσμος based on their response to the coming/giving of the Son: those who believe and those who do not believe (3:18), i.e., those who come to the light because their works are true and those who do not come to the light because their works are evil (3:20−21). These two kinds of persons are the referents of ὁ κόσμος in 3:16. Hence, the love of God encompasses both kinds of persons and these two kinds of persons comprise the landmark of God's saving action through the Son. By focusing on the quality of these human persons in their response to the Son, we propose that the focalized meaning of ὁ κόσμος in 3:16 is human persons in their capacity to respond to the Son, not on a characterization that is based on ethnicity. Hence, the argument of whether ὁ κόσμος in 3:16 refers only to Israel or to the entire humankind becomes moot and academic.

Third, the OT notion of the covenant relationship between God and Israel forms the backdrop against which 3:16 is framed. The elements of this relationship are part of the information which the speaker (i.e., Jesus) and his hearers share (cf. CDS). The elements of the covenant relationship that Eichrodt identified are present in the assertions of 3:16−17. The "factual nature of divine revelation" is manifested in the giving/coming of

the Son. The two-fold element of a demand and a promise is present in the demand for faith in the Son and the promise of eternal life to those who believe. Through the use of the nominals ὁ κόσμος and πᾶς ὁ πιστεύων, the Johannine Jesus presents a covenant relationship that is open to all, i.e., it is not limited to a particular ethnic group, but is open to absorb others into it.

Fourth and last, our analysis of the grammatical behavior and the semantic content of the verb ἀγαπάω using the traditional Greek grammar understanding of the aorist and Langacker's categorization of verbs into perfectives and imperfectives has revealed a construal of God's love that is stable and, hence, timeless. The assertion in 3:16 points to the construal of the God whose love for ὁ κόσμος has been manifested historically before the coming of the Son, in the coming of the Son, and after the departure of the Son (i.e., the post-resurrection proclamation of the Son by the believers). The timeless aspect of the verb is supported by the nominals that participate in the action, namely, ὁ κόσμος and God. Because God's love and expression of this love are not bounded by time, it follows that the recipient of this love is also not confined to a particular historical period. The use of the imperfective ἀγαπάω supports our interpretation of the universal referent of ὁ κόσμος in 3:16a.

Our analysis of 17:25a has yielded the following results. First, as the trajector of 17:25a, ὁ κόσμος is construed with primary focal prominence, while God (cf. σε) has secondary prominence. In the clause, ὁ κόσμος which is the subject of the verb of cognition γινώσκω is engaged in an abstract volitional act of "not knowing," thereby making it an active Experiencer. It is not an Agent even if its syntactical function is that of a subject. God who is the supposed landmark of this cognitive act of ὁ κόσμος has Zero SR. An analysis of the "not knowing" of ὁ κόσμος in relation to the "knowing" of the Son reveals that the action of ὁ κόσμος pertains to its failure to establish a personal intimate relationship with God. This failure is reflected in different ways, such as in rebelling against God, refusing to acknowledge God in one's deeds, or in refusing to acknowledge the Son as one who has been sent by God.

Second, the identity of ὁ κόσμος as one who does "not know" God could be traced to the OT relationship between God and Israel where the latter is also described as not "knowing" God (cf. Isa 1:3; Hos 2:8). Knowledge of this trait of Israel, i.e., her failure to recognize and respond to God's revelation, could be part of the CDS of the speaker (i.e., the Johannine Jesus) and his hearers and through this knowledge, the speaker builds his idea in 17:25a with regard to his assertion on the failure of ὁ κόσμος to "know" God.

Third, and in relation to the second, with the identification of the timeless nuance of "not knowing" based on the imperfective process which is profiled by the verb "to know" and coded in 17:25a by the aorist indicative active form ἔγνω, we propose that the assertion in 17:25a be interpreted as the Johannine Jesus' construal of a stable condition of κόσμος that does not "know" God despite God's many revelations in history. Meaning to say, inherent in ὁ κόσμος is a lack of intimate relationship with God that is manifested in different ways. As a stable condition, this attitude is timeless, i.e., it existed before the

coming of the Son, during the coming of the Son, and continues to exist after his departure from ὁ κόσμος. With this, it follows that the referent of ὁ κόσμος is not limited to a particular people at a particular time and place. Rather, ὁ κόσμος in 17:25a refers to any human person who does not have a personal relationship with God and this is expressed in the failure to recognize and respond to God's revelation. Be that as it may, the Prayer of Jesus in Chapter 17 presents signs of hope for ὁ κόσμος.

The fourth and last result which we have gleaned from our analysis of 17:25a in relation to the other occurrences of ὁ κόσμος in this chapter has revealed that while the Johannine Jesus presents ὁ κόσμος as one that does not know God (17:25a), one that hates the disciples (17:14), an entity from which the disciples are separated from (17:6), the Johannine Jesus is hopeful in its construal of ὁ κόσμος. The disciples are described as those who are ἐκ τοῦ κόσμου, but whom the Father has taken out and given to Jesus (17:6). They have accepted the words of Jesus and believed that the Father sent him (17:8). Amid the threat of persecution by ὁ κόσμος (17:14−15), Jesus sends the disciples εἰς τὸν κόσμον (17:18). More importantly, Jesus desires that ὁ κόσμος believe that the Father has sent him (17:21, 23), a belief that will lead to eternal life.

To conclude, through κόσμος, the evangelist found a lexeme which he used to code the landmark for the unbounded love of God (cf. 3:16). He also used this lexeme to code the trajector in order to capture the inherent human condition of not responding to God's love (cf. 17:25). In its use in the two texts, the lexeme encompasses human persons in their universality and particularity. The love of God for ὁ κόσμος is for all of human kind (universality). However, the response of ὁ κόσμος to this love is a personal response in faith (i.e., particularity). Meanwhile, the love of God is not bounded by time. It is a timeless love which is expressed in particular events in history. Neither is it bounded by a human person's affiliation to a particular group. The refusal of ὁ κόσμος to respond to God's expressions of love is not the exclusive trait of one ethnic group that existed at a particular time. It is present among human persons across history.

CHAPTER 6

THE ΚΟΣΜΟΣ AND JESUS

In the previous chapter, we explored texts where ὁ κόσμος and God are the profiled participants in a clause. Our explorations of 3:16a and 17:25a in relation to the other occurrences of κόσμος in their respective larger contexts have revealed the Johannine Jesus' construal of the relationship between God and ὁ κόσμος which goes beyond spatio-temporal boundaries. This chapter continues our exploration of the evangelist's construal of κόσμος by focusing on its relationship with Jesus. The chapter has three main parts which encompass an in-depth study of each of the following texts: 7:7, 12:19, and 16:33. As mentioned earlier, the Gospel presents copious occurrences of ὁ κόσμος as the subject with μισέω as the predicate. Hence, we have chosen 7:7 as a test case for our analysis of the construal of ὁ κόσμος as an entity that hates. While the Gospel repeatedly presents Jesus as the trajector who moves (cf. ἔρχομαι) towards the landmark ὁ κόσμος (see Annex 1, Table 1.3), we shall explore the assertion in 12:19 where ὁ κόσμος is the trajector that moves (cf. ἀπέρχομαι) towards Jesus. Meanwhile, the Gospel presents Jesus as one who has come to save and not to judge ὁ κόσμος (3:16−17; 12:47). He is acclaimed as the Savior of ὁ κόσμος (4:42). However, in 16:33, the Johannine Jesus presents himself as one who has overcome ὁ κόσμος (16:33). We shall explore 16:33 to understand this seeming contradiction.

While the focus of this chapter is on the relationship between ὁ κόσμος and Jesus, the exploration will include an analysis of the relationship between ὁ κόσμος and the disciples because of the shared identity of Jesus and the disciples. For each of these three texts, we shall endeavor to answer the following questions: How does the evangelist construe ὁ κόσμος? What is the SR of ὁ κόσμος in these texts? What is (are) its referent(s)? How does ὁ κόσμος interact with the other participants in the clause? By answering these questions using the insights of CG in conjunction with insights from traditional Greek grammars, we hope to glean the significance of ὁ κόσμος in these texts. We shall begin the analysis by looking at their respective larger and intermediate contexts. This will be followed by an analysis of the SR and the identification of the referent(s) of ὁ κόσμος. The relationship of ὁ κόσμος with other lexemes in the intermediate context will also be explored.

6.1 THE ΚΟΣΜΟΣ HATES JESUS (JOHN 7:7)

The hatred of the κόσμος towards Jesus is first narrated in 7:7. Jesus repeats this claim during his farewell discourse with the disciples in 15:18. In 7:7, Jesus informs his

brothers that while the κόσμος cannot hate them, it hates him because he testifies concerning its evil works. Meanwhile, during his Last Discourse, Jesus informs his disciples that the κόσμος that hates him will also hate them because they do not belong to the κόσμος anymore than he belongs to the κόσμος (cf. 15:18). According to H. Thyen, in these usage events, κόσμος refers to the "world of unbelievers."[1] But is this all there is to the use of κόσμος in these usage events? In this section, we shall particularly analyze 7:7 and identify the SR and the referent(s) of κόσμος. We shall explore what the hatred of the κόσμος towards Jesus entails. Although the focus of our investigation is 7:7, our discussion will include 15:18 since in this verse κόσμος also occurs as the trajector of the verb μισέω.

6.1.1 The Larger Context (John 7:1−53)

Some scholars consider the whole section from 7:1 until 8:59 (without the textually problematic story of the woman who was caught in adultery in 7:53−8:11)[2] as forming one section amid recognition of inconsistency in the chronology of events, the lack of a unifying theme, among other problems.[3] Brown names the entire section "Jesus at Tabernacles."[4] The name implies that the narratives that are contained in these two chapters are related to Jesus' experiences during the celebration of the feast of the Tabernacles. However, Carson argues that the themes that are contained in these two chapters go way beyond the feast of Tabernacles and "to group these chapters under 'The Feast of Tabernacles' or the like seems vaguely reductionistic."[5] For our current purposes, we shall take 7:1−52 as one unit which forms the larger context of 7:7, notwithstanding a recognition of the presence of similar themes in 8:12−59. Our decision finds support from some markers in the chapter. Chapter 5 begins with Jesus traveling around Galilee (7:1) and ends with the claim of the Pharisees that no prophet will come from Galilee (7:52). It also explicitly mentions the following temporal markers with regard to the festival: the Jewish festival was near (7:2), the middle of the festival (7:14); and the last day of the festival (7:37).

Brown divides chapter seven into the following main parts: the Introduction (7:1−13) which covers the discussion on whether Jesus would go up to the feast; the First Scene (7:14−36) which encompasses Jesus' discourse in the middle of the feast, including the questions regarding his right to teach and his origin; and the Second Scene (7:37−52)

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[1] Hartwig Thyen, "κόσμος und ὁ ἄρχων τοῦ κόσμου (τούτου)," in *Studien zum Corpus Iohanneum*, WUNT 214 (Tübingen: Mohr Siebeck, 2007), 502.

[2] For an exploration on the story of the woman caught in adultery, see Chris Keith, *The Pericope Adulterae, the Gospel of John, and the Literacy of Jesus*, NTTSD 38 (Leiden: Brill, 2009).

[3] Cf. Keener, *The Gospel of John*, vol. 1, 703; Lindars, *The Gospel of John*, 277; Brown, *John*, vol. 1, 202. For some scholars, 7:1—10:21 is one larger unit with the Feast of Tabernacles as background. For this position, see Moloney, *John*, 233. See also Mary B. Spaulding, *Commemorative Identities: Jewish Social Memory and the Johannine Feast of Booths*, LNTS 396 (London: T & T Clark, 2009), 115.

[4] Brown, *John*, vol. 1, 202.

[5] Carson, *John*, 305.

which contains Jesus' proclamation of himself as the source of the living water amid the divided reactions of the crowd and of the Sanhedrin.[6] Noteworthy are the different characters with whom Jesus interacts in this chapter: Jesus' brothers (7:1−9), the Ἰουδαῖοι and the ὄχλοι (7:10−24, 31), some of the people of Jerusalem (7:25−30), the Pharisees, the chief priests, and the temple police (7:32−52).

6.1.2 The Text (John 7:7) and Its Intermediate Context (John 7:1−13)

With the *inclusio* that is formed by Ἰουδαῖοι in 7:1 and 7:13, we consider 7:1−13 the intermediate context of 7:7. John 7:1−13 has two instances of κόσμος. In 7:4, the brothers of Jesus tell Jesus to show himself to the κόσμος.[7] Their suggestion frames the context of Jesus' statement in 7:7: οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. The first two clauses of the verse present the following antithetical assertions:

7:7a	οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς
b	ἐμὲ δὲ μισεῖ

The reason for these assertions is explicitly mentioned in the succeeding two clauses (cf. ὅτι):

7:7c	ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ
d	ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν

Jesus' statement concerning the hatred of the κόσμος towards him (7:7) and his refusal to show himself to the κόσμος (7:8) has already been alluded to in the beginning of the pericope (cf. 7:1). John 7:1 narrates that Jesus was traveling around Galilee with no intention to go to Judea because the Ἰουδαῖοι in that place were seeking to kill him. The Jewish festival of the Tabernacles was coming (7:2) and amidst the imminent threat to Jesus' life, the brothers of Jesus urge the latter to go to Judea so that his works could be seen by his disciples (7:3). They urge Jesus not to act in secret, but instead to show himself to the κόσμος (7:4). In response, Jesus tells them that his time has not yet come: ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν (7:6, 8). John 7:6b (ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν) and 7:8c (ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται) form an *inclusio* around 7:7. With the *inclusio*, we can surmise that the statement concerning the hatred of the κόσμος for Jesus is related to his statement regarding "the coming of his time." In other words, it is the hatred of the κόσμος which will usher in the coming of his time which alludes to his death.

[6] Brown, *John*, vol. 1, cxli, 303−31.

[7] Barrett, *John*, 311, contends that the brothers wanted Jesus to display his power in order to establish that he is the Messiah.

Jesus states the contrast between his time and the time of his brothers.[8] His brothers can go to Judea any time because their going does not have any significance (cf. 7:6). However, the "right time"[9] for Jesus' going to Jerusalem would mean his exaltation on the cross (cf. 7:1) and the Feast of the Tabernacles is not yet the "right time" for this event.[10] Newman and Nida have rightly noted the emphatic use of ὑμεῖς and ἐγώ in the parallel clauses in 7:8a and b, respectively.[11] According to them, 7:8 emphasizes that Jesus' action is not based on human commands or suggestions.[12] Rather, he acts in accordance with God's will (cf. 2:4; 11:6).[13] Even though Jesus initially told his brothers that he would not go to the festival, 7:10 narrates that after his brothers had gone, he also went to the festival, although in secret.[14] The statement that the Ἰουδαῖοι were looking for him (7:11) implies an expectation from the people that Jesus would attend the festival.

That Jesus is not unknown to many of the pilgrims can be deduced from 7:11−13. John 7:12 narrates a considerable murmuring (cf. γογγυσμὸς πολύς)[15] among the crowd with regard to the identity of Jesus. There are those who judge him to be a good man and others who consider him to be deceiving the people.[16] These people could have either witnessed or heard Jesus speak or saw him perform his works or heard reports about him through others. Lindars maintains that the speculation about the identity of Jesus is a

[8] Cf. Brown, *John*, vol. 1, 306.

[9] See Newman and Nida, *A Translator's Handbook on the Gospel of John*, 223, who maintain that "the right time for me" which is literally rendered as "my time" does not pertain to a chronological time, but to "a particular moment or period in time." John uses καιρός only in 7:6 and 7:8. According to Brown, *John*, vol. 1, 306, John is able to use καιρός as an alternate for ὥρα because the former also possesses a deeper theological significance in relation to Jesus' salvific action (cf. 2:4). In his brief analysis of the 26 occurrences of ὥρα in John, Brown notes the importance which the evangelist places on this lexeme in relation to Jesus' saving action of death on the cross (ibid., 517). He contends that the sense in which John uses the notion of time in 7:6, 8 through the lexeme καιρός is similar to his use of ὥρα in 7:30 and 8:20 (ibid., 518).

[10] Cf. Barrett, *John*, 312; Lindars, *The Gospel of John*, 284; and Brown, *John*, vol. 1, 308. Brown (ibid., 1:308), cites the use of the verb ἀναβαίνω in 7:8 to be another case of Johannine wordplay. The verb could mean to journey towards Jerusalem (cf. 2:13; 5:1). This is the connotation with regard to the brothers (7:8a) (ibid). However, the verb could also mean to go up to heaven (cf. 3:13; 6:62) which could only come about after his death and resurrection (ibid.). According to Brown, the latter is the connotation of the word in 7:8b (ibid.).

[11] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 224.

[12] Ibid.

[13] Ibid.

[14] Barrett, *John*, 313, considers this verse to parallel Mar 9:30. Barrett argues that a theological motivation is behind the contrast that John creates between the manifest and the concealed departure and entry of Jesus (ibid.). He explains that for the evangelist, "Jesus can be manifested as Son of God only to his own; no publicity can declare the truth about him" (ibid.). Because of the contradiction of this verse with Jesus' pronouncement in 7:8, Carson, *John*, 309, assumes that Jesus might have been signaled by the Father in 7:10 to go to Jerusalem.

[15] While γογγυσμός generally pertains to a murmuring complaint, Barrett, *John*, 314, contends that in this context, the word means "subdued debate."

[16] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 226, renders γογγυσμὸς πολὺς περὶ αὐτοῦ as "much whispering about him."

significant feature of this section and also in some other parts of the chapter.[17] In this pericope, Jesus does not proclaim who he is, but the people speculate on his identity. Despite the divergent opinions about the person of Jesus, 7:13 states that no one spoke openly about him for fear of the Ἰουδαῖοι. This ends the section which began with the statement that Jesus did not want to go to Judea because the Ἰουδαῖοι there were seeking for an opportunity to kill him (7:1).

6.1.3 The Construal of κοσμος in John 7:7

John 7:7 is composed of four clauses.

7:7a	οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς,
b	ἐμὲ δὲ μισεῖ,
c	ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ
d	ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν

It has four assertions with regard to ὁ κόσμος: (1) ὁ κόσμος is not able to hate Jesus' brothers (7:7a); (2) ὁ κόσμος hates Jesus (7:7b); (3) Jesus testifies concerning ὁ κόσμος (7:7c); and (4) the works of ὁ κόσμος are evil (7:7d). In all these assertions, Jesus is the speaker. Hence, he is the viewer who construes ὁ κόσμος. In 7:7a, he construes the κόσμος in relation to its attitude towards his brothers. It is not able to hate them. The primary spotlight is on the foregrounded participant, i.e., the trajector ὁ κόσμος. The brothers receive the secondary spotlight. A shift in focus occurs in 7:7b where Jesus asserts that ὁ κόσμος hates him. This contrasts with the assertion in 7:7a. In 7:7b, the lexeme μισέω is repeated, but this time, the subject is implied while the new object is pre-posed.

As we have mentioned in the previous chapters, in a predicate-first language, a language where pronouns would normally follow the verb, the pre-posing of the object ἐμέ in 7:7b shows that the speaker (Jesus) wants to focus the hearers' attention to the object ἐμέ.[18] Jesus is the speaker or viewer in this usage event. By putting himself onstage (cf. ἐμέ), Jesus is construed with maximal objectivity and therefore has more prominence in comparison with the other participants in the clause.[19] In other words, there is an intentional foregrounding of the object ἐμέ. It receives the primary spotlight even though it is the landmark of the action of the implied grammatical subject ὁ κόσμος. The scene that is put onstage in 7:7b may be diagrammed as follows:

[17] Lindars, *The Gospel of John*, 277.

[18] Cf. BDF, § 472. See Chapter 5, n. 28.

[19] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 77. See our discussion on Perspective in Chapter 3, section 3.4.4.

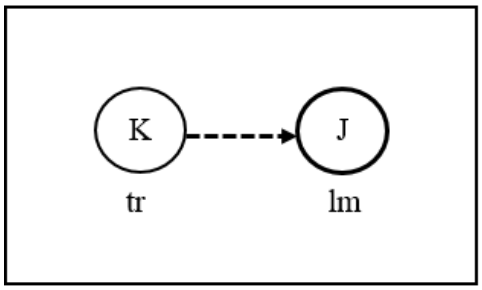

Figure 7.

Figure 7 presents the relationship between ὁ κόσμος (K) as the trajector and Jesus (J) as the landmark of its action in 7:7b. The dashed arrow indicates that μισέω is a verb that has to do with an emotional state and which does not involve the expression of an overt action, although it may lead to it. In this clause, the primary spotlight is on the object Jesus (J) as indicated by the solid circle while the secondary spotlight is on ὁ κόσμος (K).As we mentioned earlier, in a transitive clause, the subject would prototypically receive the primary spotlight with the object receiving the secondary spotlight. However, as we explained above, the pre-posing of the object ἐμέ in 7:7b reveals a conceptualization that intends to highlight the role of this participant in the clause even though it is not coded as the subject.

The foregrounded participant of 7:7b is again picked up in 7:7c. In a highly inflected language, the explicitation of ἐγώ as the subject and its pre-posing in 7:7c once again calls the reader's attention to its foregrounding in the clause.[20] Jesus testifies concerning ὁ κόσμος. As the trajector that acts on the implied landmark κόσμος (cf. περὶ αὐτοῦ), ἐγώ receives the primary spotlight. Just like in 7:7b, κόσμος in 7:7c receives the secondary spotlight. In 7:7d, another shift in focus occurs with the foregrounding of an aspect of ὁ κόσμος, i.e., its works which are described as evil.

All the four clauses of 7:7 which we have just discussed have something to say about ὁ κόσμος, i.e., its relationship with the brothers of Jesus (cf. 7:7a), its relationship with Jesus (cf. 7:7b), Jesus' relationship with it (cf. 7:7c), and the quality of its works (7:7d). In each of these clauses, the speaker introduces something new. The main topic of the verse is ὁ κόσμος, although different facets to it are being focused in the four clauses.[21] The last topic that is introduced pertains to the works of ὁ κόσμος which the speaker describes to be evil (cf. πονηρός). It recalls Jesus' assertion in 3:19 where he speaks of the coming of the light εἰς τὸν κόσμον, but that people preferred the darkness to the light because their works are evil (cf. πονηρός). He continues to say in 3:20 that "all who do evil hate [μισέω] the light and do not come to the light, so that their deeds may not be

[20] Cf. Newman and Nida, *A Translator's Handbook on the Gospel of John*, 223, who consider it an emphatic use of ἐγώ. With the present indicative active μαρτυρῶ, they literally translate the text as "I keep testifying concerning it that its deeds are bad" (ibid.).

[21] Langacker, *Cognitive Grammar: A Basic Introduction*, 59–60. See our discussion on Focusing in Chapter 3, section 3.4.2.

exposed." [22] The theme of hatred towards the light (i.e., Jesus) is reiterated in 7:7. Whereas in 3:20, the one who hates the light is designated by the nominal πᾶς ὁ φαῦλα πράσσων, the one who hates Jesus in 7:7b is ὁ κόσμος. That the identity of ὁ κόσμος is related to πᾶς ὁ φαῦλα πράσσων is explained in 7:7cd when Jesus explains that the reason why ὁ κόσμος hates him is that he testifies concerning its evil works (cf. τὰ ἔργα πονηρά). For the evangelist, ὁ κόσμος that hates Jesus is one whose works are evil.

6.1.3.1 The Semantic Role (SR) of κόσμος in John 7:7ab

John 7:7ab contains antithetical assertions with regard to the object of the hatred of the κόσμος. In 7:7a, the hatred of ὁ κόσμος towards the brothers of Jesus is negated. This is in contrast to Jesus' assertion of its hatred towards him (cf. 7:7b). Louw and Nida contend that μισέω means "to dislike strongly, with the implication of aversion and hostility."[23] For BDAG, μισέω in 7:7ab means "hate," "detest."[24] The semantic content of μισέω in 7:7ab entails an emotional aversion. ὁ κόσμος has an emotional aversion towards its object, Jesus, but not for his brothers. Although the emotional aversion may lead to a hostile action that will impact the landmark, such as arresting or killing the landmark, this is not part of the profiled meaning of μισέω. Noteworthy is the fact that while the evangelist narrates that ὁ κόσμος hates Jesus, he never says that ὁ κόσμος is looking for an opportunity to kill Jesus (cf. 7:1, 19, 25; also 5:18) nor that ὁ κόσμος wants to have Jesus arrested (cf. 7:32).

Rather, the Gospel is explicit in stating that those who ordered the arrest of Jesus are οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς (cf. 7:32; cf. 18:3). The same people are named as plotting to kill him (cf. 11:47−53; also 18:3, 35). Even though ὁ κόσμος as trajector is used alongside the predicate μισέω in 7:7b (cf. 15:18, 19 and 17:14) with Jesus for its object, the verb μισέω does not indicate a thwarting action which produces an effect on Jesus. Hence, based on Langacker's definition of Agent, we cannot say that ὁ κόσμος is the Agent that acts upon Jesus. Rather, what the evangelist presents in 7:7b is the attitude of the κόσμος towards Jesus. Without the nuance of a direct action which impacts the object, ὁ κόσμος that experiences an emotional aversion towards Jesus has the SR of Experiencer in both 7:7ab. Because no impact is created on the landmark Jesus, the SR of Jesus is Zero.

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[22] The use of μισέω in 3:20 alludes to a preference for the darkness over that of the light. BDAG, "μισέω," 653, identifies "to be disinclined to" as another meaning of μισέω.

[23] L&N, "μισέω," 763.

[24] BDAG, "μισέω," 652. However, John does not only use μισέω with this nuance. In 12:25, the teaching of Jesus that the one who "hates" his or her life ἐν τῷ κόσμῳ τούτῳ will keep it for eternal life pertains to a meaning of μισέω which BDAG identifies as "to be disinclined to," "disfavor," or "disregard" (ibid., 653). Hence, 12:25 is not an injunction to hate or detest one's life. Rather, μισέω in the construction ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ refers to an attitude in which life is considered to be "of secondary desirability and importance" (Barrett, *John*, 424).

6.1.3.2 The Referents of ὁ κόσμος in 7:4d, 7ab

To understand the significance of κόσμος in 7:7a, we shall first analyze the use of κόσμος in 7:4d. John 7:4 informs the reader of the brothers' suggestion that Jesus show himself to the κόσμος: οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. Jesus' brothers want Jesus to go to Judea and let his disciples see his works (7:3). Then they tell him to show himself to the κόσμος (7:4d). However, Jesus responds that it is not yet his time (7:6). He proceeds to tell them of the hatred of the κόσμος towards him (cf. 7:7b). Hence, he would not go to the festival (cf. 7:8). The context of this exchange is the coming feast of Tabernacles in Judea. It is sound to initially posit that the referent of κόσμος in 7:4d encompasses the people, i.e., the Jewish pilgrims, who would be present in the feast. But who are these people? After it has been narrated that Jesus had gone up to the feast in secret (cf. 7:10), the narrative presents different groups of people who are at the feast.

There were the Ἰουδαῖοι who were looking for Jesus (cf. 7:11). Another group who are designated by the name οἱ ὄχλοι were debating about his identity (cf. 7:12). This is the only instance that John uses the plural ὄχλοι (cf. τοῖς ὄχλοις).[25] According to Carson, the crowds encompass Judeans, Galileans, and the diaspora Jews.[26] Westcott maintains that ὄχλοι in this usage event pertains to "the multitudes, that is, […] the different group of strangers who had come up to the festival […]."[27] It will be recalled that Jesus' brothers want Jesus to go to Judea in order that his disciples may also see the work that he is doing (7:3).[28] It is plausible that these disciples are also part of the referent of οἱ ὄχλοι.[29] It can be inferred from the statement of the brothers in 7:3 that the disciples whom they want to witness Jesus' works still do not possess the level of faith that Jesus expects from his followers even if they are called μαθηταί (cf. 6:60−66). In other words, the suggestion of the brothers entails that the faith of these disciples needs to be confirmed. We could consider these disciples to have "inadequate faith."[30]

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[25] John uses ὄχλος nineteen times.

[26] Carson, *John*, 309.

[27] Westcott, *John*, 117.

[28] Cf. Bernard, *John*, vol. 1, 267. Bernard maintains that the works which the brothers asked Jesus to perform in Judea could be the same works which he performed in Galilee (e.g., the transformation of the water into wine in Cana, the healing of the royal official's Son, and the feeding of the five thousand) (ibid.). It is puzzling that the brothers would want Jesus to go to Judea and perform his works in public amid the threat to his life. Either they are unaware of the threat or they expect Jesus to perform a sign which will show his power over death. If the latter is correct, then there is merit to the suggestion of Barrett, *John*, 308, that the request of the brothers in 7:3 resembles Satan's invitation to Jesus that the latter display his power as the Son of God by jumping from the pinnacle of the temple (Mat 4:5−7; par. Luk 4:9−13). In both instances, the prospective setting of the display of Jesus' power will be Jerusalem.

[29] According to Bernard, *John*, vol. 1, 267, the disciples whom the brothers referred to in 7:3 are neither the Twelve who were witnesses to the works of Jesus nor the disheartened disciples from Galilee who could not accept Jesus' teachings and left (cf. 6:60−66).

[30] Cf. Brown, *John*, vol. 1, 530. For an in-depth analysis of the different levels of faith responses of Johannine characters to Jesus, see Cornelis Bennema, "A Comprehensive Approach to Understanding

Meanwhile, the reactions of the group designated as οἱ ὄχλοι encompass two kinds of people. By commenting that Jesus is a good man (ἀγαθός), the reaction of the first group of people reveals a non-hostile attitude towards Jesus (cf. 7:12c).[31] Nonetheless, this does not necessarily indicate that they believed in him.[32] Meanwhile, there is another group that has a negative view towards Jesus. This group believe that Jesus is leading the people astray (cf. 7:12e).[33] With regard to the group designated as οἱ Ἰουδαῖοι, a heterogeneity in the composition of the group can also be deduced. In 7:11, they are described as looking (cf. ἐζήτουν) for Jesus.[34] With the use of the same verb ἐζήτουν in 7:1, we can infer that their act of looking for Jesus in 7:11 entails a desire to kill him.[35] These are the Ἰουδαῖοι who are feared by οἱ ὄχλοι in 7:13.[36] Given the above background, we contend that within the narrative context of Chapter 7, κόσμος in 7:4 refers to different groups of people who are present at the festival. This would include: (1) the disciples of Jesus whose faith still needs to be confirmed; (2) the group called οἱ ὄχλοι which encompass those who consider Jesus to be a good man as well as those who believe that Jesus is deceiving the crowd; and (3) the group called οἱ Ἰουδαῖοι who were looking for Jesus, feared by οἱ ὄχλοι, and were astonished at Jesus' teaching. The descriptions of οἱ ὄχλοι and οἱ Ἰουδαῖοι point to a heterogeneity in these groups with regard to their

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Character in the Gospel of John," in *Characters and Characterization in the Gospel of John*, ed. Christopher W. Skinner, LNTS 461 (London et al.: Bloomsbury, 2013), 36–58; Nicolas Farelly, *The Disciples in the Fourth Gospel: A Narrative Analysis of Their Faith and Understanding*, WUNT II 290 (Tübingen: Mohr Siebeck, 2010); and Margaret Beirne, *Women and Men in the Fourth Gospel: A Genuine Discipleship of Equals*, JSNTSup 242 (London and New York: Sheffield Academic Press, 2003). For a detailed study on select characters in the Gospel and in-depth analyses of their faith response to Jesus, see Raymond Collins, "Representative Figures of the Fourth Gospel, Part I," *DRev* 94 (1976): 26–46; *idem.*, "Representative Figures of the Fourth Gospel, Part II," *DRev* 94 (1976): 118–32, reprinted together as "Representative Figures," in *idem.*, *These Things Have Been Written: Studies on the Fourth Gospel*, LTPM 2 (Louvain: Peeters, 1990), 1–45.

[31] Jane Heath, "'Some Were Saying, "He Is Good"' (John 7.12b): 'Good' Christology in John's Gospel?" *NTS* 56, no. 4 (2010): 527, proposes that the use of ἀγαθός to describe Jesus is colored by the Deuteronomic notion of goodness in relation to God. Heath argues that the opposing claims in 7:12 can be traced to a Deuteronomic background (ibid.).

[32] Cf. Barrett, *John*, 314. However, as the narrative progresses, the reader is informed that many of those in the crowd who heard the teaching of Jesus believed in him (cf. 7:31; also 7:41ab).

[33] Martyn, *History and Theology*, 78, proposes that the group include persons of authority. He argues that the statement that Jesus misleads the crowd is a legal accusation against Jesus based on the Torah (ibid.). For the authorities, the message which Jesus proclaims is leading astray the people who are ignorant of the Torah (ibid.).

[34] Klink III, *John*, 357, calls it a "hostile search."

[35] Cf. Michaels, *John*, 431.

[36] However, it is remarkable that in 7:15, the Ἰουδαῖοι are mentioned as part of the crowd who listened to Jesus. If they were looking for Jesus with a desire to kill him, why did they not do it when he was teaching in the temple? Michaels (ibid., 436), seems to have convincingly argued that the only reason why the Jews in Jerusalem did not arrest Jesus is because Jesus' identity was concealed even while he was teaching so that they did not recognize him as the man they were looking for (cf. 7:10 where Jesus is said to come to the festival οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ).

conceptualization of Jesus. The divergent opinions of these people concerning Jesus continue to be reflected as the narrative progresses (cf. 7:25−27, 31, 40−44, 45−49).

Having identified the above groups of people to be the referents of κόσμος in 7:4, how do we explain Jesus' statement concerning the κόσμος that hates him in 7:7? John 7:1 already announced that Jesus does not wish to walk around Judea because of a plot to kill him by οἱ Ἰουδαῖοι. As we have earlier mentioned, Jesus' statement about the hatred of the κόσμος towards him is sandwiched by his statement that his time (i.e., his death and exaltation on the cross) has not yet come (7:6b and 7:8c). Thus, when Jesus speaks about the κόσμος that hates him, the context leads us to infer that his statement carries with it an allusion to the intent of some individuals in the κόσμος to kill him (7:1, 19, 25).[37] The people who hate Jesus are those whose works are wicked. They hate him because he testifies concerning their wicked works (7:7 cf. 3:20).[38]

John 7:1 identifies those who want to kill Jesus as the Ἰουδαῖοι of Judea. We note that in 7:13, no one would speak openly about Jesus for fear of the Ἰουδαῖοι. However, this is no longer the case in 7:31 where the crowd who are described to have believed in Jesus seem to have voiced their belief openly. Upon hearing the crowd's muttering that Jesus might be the Messiah (7:31), the evangelist narrates that the ἀρχιερεῖς and the Φαρισαῖοι sent the temple police to arrest Jesus (7:32). The narrative is explicit. It is not the κόσμος that plots Jesus' arrest and death, but the ἀρχιερεῖς and the Φαρισαῖοι. Hence, when Jesus claims in 7:7b that the κόσμος hates him, an assertion that is framed within the context of his coming death, those people in Judea who do not believe in him, who desire to kill him, and who ordered for his arrest are the referents of κόσμος in that utterance. In particular, these are the ἀρχιερεῖς and the Φαρισαῖοι of Judea.[39] Within the

[37] It needs to be clarified that the act of killing is not part of the semantic content of μισέω.

[38] Thompson, *John*, 168, n. 134, argues that μισέω in John does not carry the affective connotation of the English terms "hate" and "hatred." She maintains that "hate" in 7:7, just like in 3:20, means "hold in disfavor" or "have relatively little regard for" (ibid.). Given the intermediate and the larger contexts of 7:7, we consider Thompson's interpretation of μισέω in this usage event to be inadequate.

[39] Cf. Carson, *John*, 305, who identifies the plotters in 7:1 (and also in 5:18) to be the "Jewish authorities in Judea." See also Michaels, *John*, 422, and Lindars, *The Gospel of John*, 282, who claims that the term οἱ Ἰουδαῖοι refers to "the religious authorities in Jerusalem." Michaels, *John*, 422, reasons that the evangelist's use of "Judea" instead of "Jerusalem" in 7:1 reveals a wordplay (ibid.). The necessity of identifying the referent of the κόσμος that hates Jesus in 7:7 intersects with the problem of anti-Judaism in the Gospel of John. Our analysis has clearly shown that while the κόσμος that hates encompasses the Ἰουδαῖοι who plotted to kill Jesus and who ordered his arrest, Ἰουδαῖοι is used in this context to refer to the leaders in Judea and not to the Jews as an ethnic group. For an in-depth treatment of the question of anti-Judaism in the Gospel of John, see the collection of papers in Reimund Bieringer, Didier Pollefeyt, and Frederique Vandecasteele-Vanneuville, eds., *Anti-Judaism and the Fourth Gospel* (Louisville, KY: Westminster John Knox Press, 2001). See also Paula Fredriksen and Adele Reinhartz, eds., *Jesus, Judaism, and Christian Anti-Judaism: Reading the New Testament After the Holocaust* (Louisville, KY: Westminster John Knox Press, 2002). For a survey of scholarly positions on anti-Judaism in John from 1955 to 2000 and R. Brown's works on the topic, see Sonya Shetty Cronin, *Raymond Brown, "the Jews," and the Gospel of John: From Apologia to Apology*, LNTS 504 (London et al.: Bloomsbury, 2015), 154–86. See also Judith Lieu, "Anti-Judaism, the Jews, and the Worlds of the Fourth Gospel," in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids, MI and Cambridge: Eerdmans, 2008),

narrative context of 7:1−53, these are the people who will be instrumental in the realization of Jesus' time, i.e., the hour of his death and exaltation on the cross. In other words, the referent of κόσμος in 7:4d is different from the referent of κόσμος in 7:7a. The κόσμος in 7:4d encompasses different groups of people, while the referent of κόσμος in 7:7a encompasses those whose hatred towards Jesus will later on lead them to carry out actions which will result in the arrest and the death of Jesus.

In sum, our explorations reveal that κόσμος in 7:4d and 7:7b have different referents. In the former, the construing subjects (i.e., the viewers) are the brothers of Jesus. In their eyes, κόσμος pertains to all those who will be present in the festival, including the disciples of Jesus whose faith needs to be confirmed by Jesus' works. The referent also includes those who either consider Jesus to be a good man and those who consider him to be a deceiver. We surmise that the former could be potential believers (cf. 7:31, 41ab). In 7:7a, Jesus is the construing subject. His statement concerning the κόσμος is framed within the context of "his time," i.e., his death and exaltation on the cross. In this usage event, ὁ κόσμος that hates particularly refers to the ἀρχιερεῖς and the Φαρισαῖοι of Judea.

6.1.4 The κοσμος Does Not Hate the Brothers

Our preceding discussion on 7:7 focused on the hatred of ὁ κόσμος towards Jesus. John 15:18 also narrates the hatred of ὁ κόσμος towards Jesus. However, in 15:18, Jesus claims that ὁ κόσμος hates not only him but also the disciples. He explains that ὁ κόσμος hates the disciples because they do not belong to the κόσμος (15:19c). They no longer belong to the κόσμος because Jesus has taken them out of the κόσμος (15:19d). If we connect this statement with the non-hatred of ὁ κόσμος towards the brothers of Jesus (7:7a), it can be inferred that the brothers belong to the world, therefore ὁ κόσμος does not hate them.[40] This means that Jesus has not taken them out of the κόσμος as he did with the disciples. What does it mean for the brothers to belong to the κόσμος?

According to Newman and Nida, the assertion in 7:7a does not mean that ὁ κόσμος is not capable of hating the brothers.[41] Rather, they contend that the text means that ὁ κόσμος does not have a reason to hate them.[42] The reason for the non-hatred of ὁ κόσμος towards the brothers which is also the proof that the brothers belong to the κόσμος is provided by the parenthesis in 7:5: οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν (7:5).

168–82; Stephen Motyer, "Bridging the Gap: How Might the Fourth Gospel Help Us Cope with the Legacy of Christianity's Exclusive Claim over Anti-Judaism," in *The Gospel of John and Christian Theology*, ed. Richard Bauckham and Carl Mosser (Grand Rapids, MI: Eerdmans, 2008), 143–67; and Robert Kysar, "Anti-Semitism and the Gospel of John," in *Voyages with John: Charting the Fourth Gospel* (Waco, TX: Baylor University Press, 2005), 147–60. We note that not all Φαρισαῖοι are hostile to Jesus (cf. Nicodemus). For an analysis of John's depiction of the Pharisees, see Mary Marshall, *The Portrayals of the Pharisees in the Gospels and Acts*, FRLANT 254 (Göttingen: Vandenhoeck & Ruprecht, 2015), 188–241.

[40] Cf. Barrett, *John*, 312.

[41] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 223.

[42] Ibid.

In their unbelief, the brothers share a characteristic of ὁ κόσμος. The unbelief of ὁ κόσμος is attested in 17:21 where Jesus prays that ὁ κόσμος may believe (cf. πιστεύσῃ) that the Father sent the Son.[43] Because of their unbelief, the brothers are ἐκ τοῦ κόσμου τούτου and, therefore, loved by ὁ κόσμος (cf. 15:19). If the brothers believed in Jesus, they too would have been hated by the κόσμος. When Jesus states in 7:7 that ὁ κόσμος hates him, he could be alluding to its unbelief in him as the reason behind its hatred, a trait which is manifested by the brothers. Hence, the parenthesis implies that belief in Jesus would result in the hatred of the κόσμος towards the believer.[44]

6.1.5 The Hatred of the κοσμος Towards the Disciples (John 15:18, 19)

While our main focus in this section is the hatred of ὁ κόσμος towards Jesus, we cannot miss to discuss the hatred of ὁ κόσμος towards the disciples because the hatred of ὁ κόσμος towards the disciples is rooted in its hatred towards Jesus. In 15:18, both Jesus and the disciples are juxtaposed as landmarks of the hatred of ὁ κόσμος. The text reads:

15:18a	Εἰ ὁ κόσμος ὑμᾶς μισεῖ,
b	γινώσκετε
c	ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

The participant which receives the primary spotlight in 15:18a is ὁ κόσμος and its act of hating the disciples (cf. ὑμᾶς) is put onstage. A shift in focus occurs in 15:18b. The verb γινώσκετε entails actors, i.e., those who engage in the act of "knowing."[45] These are the disciples (cf. ὑμᾶς) in the previous clause. The object of their knowing is stated in 15:18c. Newman and Nida maintain that while γινώσκετε is literally translated as "know" (cf. RSV), in this context, it means "remember" (cf. NIRV) or "bear in mind."[46] Just like in 7:7b, 15:18c puts onstage the hatred of ὁ κόσμος towards Jesus. The pre-posed object, i.e., Jesus (cf. ἐμέ), gets the primary spotlight because it is the participant in the clause which is located and described in relation to the disciples—two entities which are the objects of the hatred of ὁ κόσμος. Jesus exhorts the disciples to bear in mind that he has been the object of the hatred of ὁ κόσμος prior to them.

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[43] The significance of this request is reflected in its parallel in 17:23 using the subjunctive γινώσκῃ.

[44] According to Fernando F. Segovia, "The Love and Hatred of Jesus and Johannine Sectarianism," *CBQ* 43, no. 1 (January 1981): 269, the themes of love and hatred towards Jesus in the Gospel are directly related to the question of belief and unbelief in him. Jan van der Watt and Jacobus Kok, "Violence in a Gospel of Love," in *Coping with Violence in the New Testament*, ed. Pieter G. R. de Villiers and Jan Willem van Henten, STAR 16 (Leiden and Boston, MA: Brill, 2012), 167, claim that the experience of violence is integral to one's choice in following Jesus.

[45] The verb γινώσκετε can either be indicative or imperative. Most English translations render it as an imperative.

[46] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 491. NJB uses "you must realize" (cf. NAB), while NRSV has "be aware." They further contend that "remember" is to be understood in the sense of to "constantly bear in mind," and not in the sense of remembering something that has been previously forgotten (ibid.).

The reason for the hatred of ὁ κόσμος towards the disciples and Jesus is explained in the succeeding clause: εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ᾽ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος (15:19). The disciples are hated because they are disciples of Jesus. They are hated because Jesus has chosen them from the κόσμος. If they belonged to the κόσμος, the latter would love them (cf. 15:19ab). But since they no longer belong to it because of Jesus' action (cf. 15:19cd), ὁ κόσμος hates them (cf. 15:19e). Through their belief in Jesus and the action of Jesus, they are οὐκ ἐκ τοῦ κόσμου, just as Jesus is οὐκ ἐκ τοῦ κόσμου τούτου (cf. 8:23).[47]

In this verse, two forms of μισέω are used. The present indicative active form μισεῖ in 15:18a indicates the construal of an action that is happening or taking place. Introduced by the conditional particle εἰ, Jesus states an existing condition. We concur with E. Klink that Jesus' statement in 15:18 is a reminder for the disciples not to be surprised if ὁ κόσμος hates them and that they should not expect anything different from ὁ κόσμος.[48] Because of their affiliation with Jesus whom ὁ κόσμος hates, the consequence is hatred towards them too (cf. 15:19). The perfect indicative active form μεμίσηκεν in 15:18c is used for the hatred of ὁ κόσμος towards Jesus. According to W. Goodwin, the perfect indicative and the aorist forms "are used in animated language to express *general truths*."[49]

> "These tenses give a more vivid statement of general truths, by employing a *distinct* case or several distinct cases in the past to represent (as it were) *all possible* cases, and implying that what has occurred *will occur* again under similar circumstances."[50]

Within the context of Jesus' clarification of the derivative identity of the disciples,[51] the timelessness that is indicated by the present indicative active μισεῖ and the general truth that is expressed by the perfect indicative active μεμίσηκεν foreground the timeless condition of the hatred of ὁ κόσμος towards Jesus and all those who are and who will be affiliated with him.[52] ὁ κόσμος that hates Jesus could also hate those who are associated with him. This is reflected in the plan to kill Lazarus (cf. 12:10).[53] Given that 15:18 is situated within the Last Discourse of Jesus which we consider to have a consolatory

[47] Thompson, *John*, 421, has rightly asserted the inseparability between the identity of Jesus and the disciples. "In John, not only is there a parallel between the mission of Jesus and his disciples, but there are also parallels between who and what Jesus is and who and what the disciples are: both the disciples' mission and their identity are derivative of and dependent on Jesus' mission and identity" (ibid.).

[48] Klink III, *John*, 664.

[49] Goodwin, *Syntax of the Moods*, § 30, italics original.

[50] Ibid., italics original.

[51] Cf. Thompson, *John*, 421, for the use of the term "derivative."

[52] Cf. BDF, § 318.

[53] Barrett, *John*, 480, argues that the hatred of ὁ κόσμος towards the disciples was a known fact long before the writing of the Gospel. He cites the report of Tacitus in *Annales* xv, 44 (ibid.). Barrett further contends that the hatred is "real" and not just "a matter of liking less" (ibid.).

function,[54] and given that Jesus also prays for future disciples, we consider the usage of μισεῖ in 15:18a as not only indicating a real state or condition that occurred among the disciples but also indicating its continued occurrence through time. In other words, the hatred of ὁ κόσμος will be experienced by the future disciples too. With this, it follows that the referent of "ὁ κόσμος that hates" in 15:18 pertains not only to those who hate the original disciples of Jesus but also those who will hate the future disciples. In the words of Barrett, "[i]t is as truly the nature of the world to hate as it is the nature of the Christians to love. […] The unpopularity of Christians in the world is due ultimately to the attitude of the world to God."[55] Precisely because of this attitude, Jesus asks the Father to protect the disciples (cf. 17:9, 11, 15) and those who will believe through them (cf. 17:20).[56]

The timeless and stable nuance of μισέω is further supported by Langacker's categorizations of verbs into perfective or imperfective."[57] Among the imperfective verbs which Langacker identified is "detest," one of the meanings which BDAG identifies for μισέω in 7:7ab.[58] As we have earlier explained, while an imperfective verb has a beginning and an end, Langacker argues that these aspects of the verb are not profiled.[59] According to Langacker, imperfective verbs profile or put onstage for focused viewing "stable situations of indefinite duration."[60] Hence, what is entailed by the use of the imperfective verb μισέω in 15:18 could be the condition of the hatred of ὁ κόσμος towards believers. We shall discuss the implications of the imperfective nuance of this hatred during our discussion of 16:33c in Section 6.3.3.1 below. Having expounded on the meaning of the usage of μισέω in 15:18a, we posit that the referent of ὁ κόσμος encompasses all those who are hostile towards Jesus and the disciples of Jesus. Since the disciples who are referred to in the Final Discourse not only encompass the original followers of Jesus but also those who will believe through their words,[61] ὁ κόσμος that hates the disciples pertains to those human persons who are hostile towards all Jesus believers, be they the original disciples or those who will believe in Jesus through their word (cf. 17:20).[62]

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[54] Cf. Thompson, *John*, 331. See our discussion of the influences on the Prayer of Jesus in Chapter 5, section 5.2.1.

[55] Barrett, *John*, 479. See our discussion in Chapter 5, section 5.2.4.5.

[56] With regard to the perfect μεμίσηκεν, Westcott, *John*, 222, explains it as "a persistent, abiding feeling, and not of any isolated manifestation of feeling."

[57] Langacker, *Cognitive Grammar: A Basic Introduction*, 147. See Chapter 4, section 4.2.3.4 and Chapter 5, section 5.2.4.4 for our discussions on the imperfective aspect of γινώσκω in 1:10c and 17:25a, respectively. See also Chapter 5, section 5.1.3.2 for our discussion of the imperfective aspect of ἀγαπάω in 3:16.

[58] See n. 24 above.

[59] Langacker, *Cognitive Grammar: A Basic Introduction*, 147.

[60] Ibid.

[61] Thompson, *John*, 355, calls the latter group "disciples at second hand." She maintains that the group include "those who did not see or hear Jesus themselves, whether separated by time or space" (ibid., 355−356).

[62] Cf. ibid., 313–14.

6.1.6 The Relationship Between Κοσμος and Ιουδαιοι

The preceding discussions touched on the relationship between the nominals οἱ Ἰουδαῖοι and ὁ κόσμος. Within the context of the impending death of Jesus (i.e., his time), we posited that the Ἰουδαῖοι who were plotting to kill Jesus (cf. 7:1) and were seeking for him at the festival (cf. 7:11) are the referents of ὁ κόσμος in 7:7. In particular, the term οἱ Ἰουδαῖοι pertains to the ἀρχιερεῖς and the Φαρισαῖοι of Judea (cf. 7:32). This is not exactly the same referent for the use of κόσμος in 7:4. The identification of the respective referents of the nominals ὁ κόσμος and οἱ Ἰουδαῖοι is important since some scholars transpose the negative connotation of ὁ κόσμος to the evangelist's conceptualization of οἱ Ἰουδαῖοι and vice-versa.[63] For instance, Bultmann contends that "[t]he term οἱ Ἰουδαῖοι, characteristic of the Evangelist, gives an overall portrayal of the Jews, viewed from the standpoint of Christian faith, as the representatives of unbelief (and thereby, as will appear, of the unbelieving 'world' in general)."[64] Bultmann's position is also given voice by F. Mußner who identifies the anthropological referent of κόσμος in 1:10c as „die Juden."[65] Meanwhile, Schnackenburg explains that the Gospel's generalizing use of οἱ Ἰουδαῖοι to refer to the Jewish leaders can be attributed to the evangelist's theological intent to present them "as the representatives of the unbelief and the hatred of the 'world' hostile to God."[66]

Brown explains that the identification of ὁ κόσμος with οἱ Ἰουδαῖοι is unavoidable because Jesus' relationship with the κόσμος is somehow paralleled by his relationship with οἱ Ἰουδαῖοι.[67] In his analysis, Brown showed that οἱ Ἰουδαῖοι and ὁ κόσμος are used

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[63] For studies on οἱ Ἰουδαῖοι in John, see Michael G. Azar, *Exegeting the Jews: The Early Reception of the Johannine "Jews,"* BAC 10 (Leiden and Boston: Brill, 2016); Ruben Zimmermann, "'The Jews': Unreliable Figures or Unreliable Narration?" in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John*, ed. Steven Hunt, D. Francois Tolmie, and Ruben Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 71–109; Cornelis Bennema, "The Identity and Composition of OI IOYΔAIOI in the Gospel of John," *TynBul* 60, no. 2 (2009): 239–63; Hartwig Thyen, "Über den johanneischen Gebrauch von Ἰουδαῖος und Ἰουδαῖοι," in *Studien zum Corpus Iohanneum*, WUNT 214 (Tübingen: Mohr Siebeck 2007), 651–62; Lars Kierspel, *The Jews and the World in the Fourth Gospel: Parallelism, Function, and Context*, WUNT II 220 (Tübingen: Mohr Siebeck, 2006), 13–62; Urban C. von Wahlde, "'The Jews' in the Gospel of John: Fifteen Years of Research (1983-1998)," *ETL*, no. 76 (2000): 30–55. See also his first survey of researches on οἱ Ἰουδαῖοι which covers the period 1948-1998 in "The Johannine 'Jews': A Critical Survey," *NTS*, no. 28 (1982): 33–60. See also the published course lectures of Johannes Beutler in *Judaism and the Jews in the Gospel of John*, SubBi 30 (Roma: Pontificio Istituto Biblico, 2006); and the collection of papers under the section "The Jews" in Bieringer, Pollefeyt, and Vandecasteele-Vanneuville, *Anti-Judaism and the Fourth Gospel*, 229–356.

[64] Bultmann, *John*, 86.

[65] Mußner, *ΖΩΗ*, 57.

[66] Schnackenburg, *John*, vol. 1, 166. Beasley-Murray, *John*, lxxxix, also considers that the Jewish leaders who are called οἱ Ἰουδαῖοι in John are "representatives of the (godless) world that stands in opposition to God." However, unlike Schnackenburg, he does not explicitly state that this was intentionally done by the evangelist because of an underpinning theological view.

[67] Brown, *The Community*, 63. He cites texts where John alludes to the prince of the world as evil (cf. 17:15) and where the father of "the Jews" is called the devil (8:44) (ibid.). He also cites instances where ὁ

by the evangelist in a chronological way, i.e., Jesus' conflict with "the Jews" dominates Chapters 5—12 of the Gospel, while the conflict with "the world" dominates Chapters 14-17.[68] Hence, Brown concludes that the evangelist arranged his material so that there is movement from a specific opposition from "the Jews" in Chapters 5—12 to a more general opposition from the world in Chapters 14—17.[69] Because the premise of Brown's investigation is a community history of conflict, Brown suggests that the evangelist's dominant use of οἱ Ἰουδαῖοι in Chapters 5—12 and then ὁ κόσμος in Chapters 14—17 reflects the movement of the disbelief that was encountered by the community, i.e., starting from a specific group of people (οἱ Ἰουδαῖοι) and later on by both οἱ Ἰουδαῖοι and the gentiles, both groups now being called ὁ κόσμος.[70]

In Chapter 1, we presented the details of the study of Kierspel on the relationship between ὁ κόσμος and οἱ Ἰουδαῖοι in the Gospel of John. The study of Kierspel has some similarities with the study of Brown.[71] Kierspel notes that John uses both nominals with positive, neutral, and negative connotations.[72] Kierspel's analysis revealed that the Ἰουδαῖοι are but one group of people, among the many, who opposed Jesus.[73] Having compared the antagonistic attitude of the Ἰουδαῖοι towards Jesus with the antagonistic attitude of the κόσμος towards the disciples, Kierspel concluded that John presents hatred to be an attitude which is "a universal phenomenon and not the stigma of one particular group."[74]

We have arrived at a similar result during our analysis of the referent of ὁ κόσμος in 15:18. Our analysis has shown that the hatred of ὁ κόσμος is not confined to Jesus and the disciples, but rather extends towards future believers. We argued that the imperfective verb μισέω which is used in both the present indicative active and the perfect indicative active forms in 15:18 profiles a stable condition or state of hatred towards Jesus and the disciples. Collocated with ὁ κόσμος, the action does not only pertain to an act that is done at a particular historical period. Neither does the referent of ὁ κόσμος pertain only to particular persons who existed at a particular period in history. When Bultmann claimed that "[…] the struggle which runs through the whole of the life of Jesus […] is a struggle between Christian faith and the world, represented by Judaism […]," he was traversing

κόσμος is depicted as hating Jesus on the one hand (7:7; 15:18) and "the Jews" are portrayed as seeking to kill him on the other (5:18; 7:1) (ibid.).

[68] Ibid., 63.

[69] Ibid.

[70] Ibid., 64.

[71] Brown's and Kierspel's methodological differences can be seen in how Brown only looked at the two main parts of the Gospel while Kierspel further subdivided the two parts, i.e., (the Prologue as the introduction to Chapters 1—12, and the Farewell Discourse as the introduction to Chapters 13—21) (Kierspel, *The Jews and the World*, 77). Kierspel not only divides the Gospel into two main parts but also subdivides each main part. Thus, Part 1 = Prologue + narratives and Part 2 = Farewell Discourse + Passion Narratives [ibid.]).

[72] Kierspel, *The Jews and the World*, 109.

[73] Ibid., 153.

[74] Ibid.

the problematic issue of the presence of anti-Jewish ideas in the Gospel of John. Clearly, there are some texts in John which place οἱ Ἰουδαῖοι in a very disparaging light (cf. 8:44; 10:31; 18:31; etc.).

Scholars are right to point out the anti-Semitic danger that accompanies the interpretation of such texts. Kierspel is right to emphasize that "[d]epending on how we understand the connection between "the Jews" and "the world," the anti-Jewish reading of the Gospel is either heightened or diluted."[75] It is not within the scope of this work to go into in-depth discussions on this issue and on the interrelations between the terms Ἰουδαῖοι and κόσμος. What we want to point out is the need for a clear nuancing in the identification of the meaning of οἱ Ἰουδαῖοι vis-à-vis ὁ κόσμος. Our explorations of 7:4 and 7:7 have revealed the different referents of κόσμος, with οἱ Ἰουδαῖοι only as part of it. As noted by Kierspel, these two nominals are used in varied ways (i.e., positive, negative, and neutral) and critical caution needs to be exercised in making the general conclusion that John uses οἱ Ἰουδαῖοι to portray a group of people as representatives of the unbelieving godless κόσμος (*pace* Schnackenburg). While scholars see a parallelism in John's use of ὁ κόσμος and οἱ Ἰουδαῖοι, John never explicitly mentions that one refers to the other. The difference in the referents of ὁ κόσμος which we have identified in 7:4 and 7:7 reveals that the Ἰουδαῖοι are not the κόσμος, but is only a part of it. And neither is the κόσμος the Ἰουδαῖοι.[76]

6.1.7 Synthesis

Our explorations of the occurrences of κόσμος in 7:4, 7 and also of 15:18 have revealed its different nuances. In 7:4, the referent encompasses all those who are going to be present at the festival, e.g., the disciples of Jesus whose faith still needs to be confirmed by his works, the crowds who have a divided view concerning Jesus (i.e., those who think that Jesus is a good man and those who consider him to be a deceiver), and the Ἰουδαῖοι who were looking for a chance to arrest and kill him. In 7:7, κόσμος refers to a group of people whose works are evil. They do not believe in Jesus and have a strong emotional aversion towards him. This aversion would lead some of them (i.e., the ἀρχιερεῖς and the Φαρισαῖοι of Judea) to order the arrest and to plot the death of Jesus.

Within the intermediate context of 7:7 comes the parenthetical statement that not even Jesus' brothers believed in him (7:5). When Jesus states that the κόσμος cannot hate the brothers, he is pointing to the commonality between the brothers and ὁ κόσμος in their lack of faith in him. However, this unbelief which is described as the hatred of ὁ κόσμος towards Jesus is not just confined to a particular period in history. Our exploration of the hatred of ὁ κόσμος towards the disciples in 15:18 revealed that the hatred of ὁ κόσμος does not end with Jesus.The hatred of ὁ κόσμος will be experienced by all believers of Jesus because of their affiliation with Jesus. Despite the availability of other lexemes

[75] Ibid., 112.

[76] Kierspel concludes that those scholars who identify κόσμος as a symbol for Ἰουδαῖοι have actually failed to take into consideration the lexical and conceptual meaning of κόσμος (ibid., 215).

(e.g., ὄχλος, ἀρχιερεῖς, Φαρισαῖοι, and Ἰουδαῖοι), the evangelist uses κόσμος in 7:4, 7 and 15:18. Through the lexeme, the evangelist found a term which encompasses the divergent beliefs and responses of human persons towards Jesus and the disciples, i.e., partial belief, unbelief, and hostility. Moreover, the evangelist found a term which would encompass human persons who possess these divergent beliefs at any time and place. The context clarifies which meaning of κόσμος is profiled in a particular clause.

6.2 THE ΚΟΣΜΟΣ GOES AFTER JESUS (JOHN 12:19)

John 12:19 presents ὁ κόσμος as "going after" (ἀπέρχομαι) Jesus. The words are uttered by the Pharisees who, according to Lindars, might be alarmed by the popularity of Jesus.[77] Some scholars consider the utterance as "a superb example of Johannine irony."[78] As Klink observes, 12:19 reflects the exasperation of the Pharisees because the reaction of the crowd to Jesus shows that they have failed (cf. 11:50).[79] Barrett maintains that the statement of the Pharisees in 12:19e means that "every one is on his [Jesus'] side."[80] In his eyes, the statement of the Pharisees reflects two truths, i.e., "that Jesus was sent into the world to save the world (3.17), [and] that representatives of the Gentile world were at the moment approaching (v. 20), the forerunners of the Gentile church."[81] In order to have a better understanding of the words of the Pharisees, we shall explore its context.

6.2.1 THE LARGER CONTEXT

G. Beasley-Murray considers 11:55—12:50 as one large unit which he entitles "Jesus the King, Triumphant through Death."[82] Under this large section are the following subsections: "The Approach of the Final Passover (11:55−57); "The Anointing of Jesus" (12:1−8); "The Triumphal Entry of Jesus into Jerusalem" (12:9−19); "The Coming of Greeks and the Death and Glory of Jesus" (12:20−36); and "Epilogue on the Public Ministry of Jesus (12:37−50).[83] Following Beasley-Murray, we consider 11:55—12:50 the larger context of 12:19. We consider belief/ unbelief in Jesus as one of the themes which unifies 11:55—12:50. This is reflected in the following verses. After the raising of Lazarus back to life (11:1−44), various reactions were evoked from the people. While on

[77] Lindars, *The Gospel of John*, 425; see also Brown, *John*, vol. 1, 442.

[78] Beasley-Murray, *John*, 211. See also Carson, *John*, 435; and Barrett, *John*, 420.

[79] Klink III, *John*, 541. Beasley-Murray, *John*, 211, calls it a "cry of dismay."

[80] Barrett, *John*, 420. His translation is based on the variant reading which has ὅλος (cf. D L Q Θ Ψ f^{13}) (ibid.).

[81] Ibid., 420.

[82] Beasley-Murray, *John*, 201. In his division of what he calls the Book of Signs, Brown, *John*, vol. 1, cxl−cxli, marks Chapters 11—12 as one unit which he calls "Jesus moves toward the hour of death and glory." Under this unit, he identifies the following two main sub-units: 11:1−54 ("Jesus gives men life; men condemn Jesus to death) and 12:1−36 ("Scenes preparatory to Passover and death"), with 11:55−57 as transition verses.

[83] Beasley-Murray, *John*, 201–21.

the one hand, many of the Ἰουδαῖοι who were with Mary and who witnessed what Jesus had done believed in him (11:45), on the other hand, there were those who went to the Pharisees to report the event (11:46). Because of their fear that if Jesus would do more signs everyone might believe in him and this might lead to the destruction of their temple and their nation by the Romans (11:48), the chief priests and the Pharisees plotted the death of Jesus (11:53). As a result, Jesus no longer walked openly among the Ἰουδαῖοι (11:54). John 11:55−57 presents the setting for the succeeding narratives, i.e., the coming Passover of the Jews.[84] In 11:55, the reader is informed that many (cf. πολλοί) were searching for Jesus.[85] We concur with Michaels that the "seeking" in this instance could be out of curiosity for the man who raised to life a dead man.[86] In 11:57, we hear once again the desire of the chief priests and Pharisees to arrest Jesus. Framed against this ominous context are events which Brown calls "scenes preparatory to Passover and death" (cf. 12:1−36).

The scenes begin with a dinner at the home of Lazarus (12:1−8) whom Jesus raised from the dead (cf. 11:1−44). The significant scene in this section is the anointing of Jesus' feet by Mary, the sister of Lazarus, amid the protestations of Judas (12:4−5).[87] That the event was witnessed by the public can be inferred from 12:9 which narrates that a large number of Jews (cf. [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων) came to see not only Jesus but also Lazarus. They are described as ἐκ τῶν Ἰουδαίων. Barrett suggests that [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων would refer to the common people similar to the ones in 7:49

[84] This is the third Passover that is mentioned in the Gospel. The other two are in 2:13−25 and 6:14.

[85] The verse has similarities with 7:11, 13. In that narrative, the people were also seeking (cf. (ζητέω) for Jesus. The same verb is used in 12:56. Michaels, *John*, 662, points out that while in 7:11, the subject who was "seeking" Jesus is named Ἰουδαῖοι and their search for Jesus was motivated by the desire to have Jesus arrested and killed, the subject in 11:56 are the "many" (cf. πολλοί) and the motivation for their search could be simple curiosity.

[86] Cf. Michaels, *John*, 662.

[87] The Synoptics also contain anointing accounts (cf. Mat 26:6-13; Mar 14:3-9; and Luk 7:36-50). For a discussion on the similarities and differences of John's account from that of the Synoptics, see Schnackenburg, *John*, vol. 2, 365–72; Brown, *John*, vol. 1, 449–54; and David Daube, *The New Testament and Rabbinic Judaism*, JLCRS 2 (London: Athlone, 1956), 301–24. In his detailed discussion on the similarities and differences among the evangelists' accounts of the anointing, Daube explains that the differences in these narratives may be explained as attempts by the evangelists to free Jesus' burial from any disgrace: "The clue to the different versions to the anointing at Bethany lies in the recognition that the development of the narrative was determined by the tendency to free Jesus's burial from any *niwwul*−a tendency understandable in itself, but in all probability intensified by the Jewish attitude to the scandal of Jesus's end" (ibid., 321). Daube explains that *niwwul* signifies "disgrace" in general, like αἰσχύνη and ἀτιμία (ibid., 301). While Barrett admits that the motive which Daube identified could be present, he argues that John differs from the Synoptic accounts because John's interest in the anointing is to present the royal dignity of Jesus as he prepares to enter into Jerusalem (Barrett, *John*, 409). Meanwhile, Gail R. O'Day, "John," in *Women's Bible Commentary: Expanded Edition*, ed. Carol Ann Newsom and Sharon H. Ringe (Louisville, KY: Westminster John Knox Press, 1998), 388, posits that the anointing in 12:1−8 anticipates three crucial narratives in the Gospel. First, it anticipates Jesus' death and burial. Second, with the anointing of Jesus' feet, the footwashing event is anticipated (ibid.). Third, the extravagance of Mary's gift which entails the depth of her love for Jesus anticipates the love commandment in 13:34−35 (ibid.).

where ὁ ὄχλος οὗτος refers to *'amme ha' arets* in contrast to *talmide ḥ[a]kamim*, i.e., the "scholars."[88]

The raising of Lazarus which resulted in many Jews to believe in Jesus (12:11) led the chief priests to plot the death of Lazarus as well (12:10). Introduced by the temporal marker τῇ ἐπαύριον, the next section presents Jesus' entry into Jerusalem (12:9−19).[89] The triumphant mood of the occasion is demonstrated by the crowd who took palm branches shouting, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, βασιλεὺς τοῦ Ἰσραήλ (12:13).[90] Brown notes that while ὡσαννά was used as a prayer for petition, it was also used as an acclamation or greeting.[91] He contends that it is used in this verse as "a cry of praise."[92] For Michaels, the crowd's welcome for Jesus with palms branches accentuates "the 'triumphal' nature of the scene."[93] He further explains that while the expression ὁ ἐρχόμενος ἐν ὀνόματι κυρίου would refer to every pilgrim who enters the temple in festal procession, in this usage event, it has messianic undertones, especially with the addition of the phrase βασιλεὺς τοῦ Ἰσραήλ.[94]

[88] Barrett, *John*, 414, also 332.

[89] Similar accounts are narrated in Mat 21:1−10; Mar 11:1−11; and Luk 19:28−38. Barrett, *John*, 415–16, maintains that while it is difficult to prove with certainty that Mark is the source for John's account, it is more likely that this is the case considering the similarities in both accounts. He contends that the aspects in the narrative where John differs from Mark is due to John's theological interest (ibid.).

[90] The verse echoes Psa 117(118):26. All four Gospels acclaim Jesus as ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. However, the evangelists modified this ascription through the use of other lexemes as can be seen from the chart:

Psa 117(118):26	Mat 21:9	Mar 11:9–10	Luk 19:38	Joh 12:13
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου	οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου**· ὡσαννὰ ἐν τοῖς ὑψίστοις.	καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου**· εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· ὡσαννὰ ἐν τοῖς ὑψίστοις.	λέγοντες· **εὐλογημένος ὁ ἐρχόμενος,** ὁ βασιλεὺς **ἐν ὀνόματι κυρίου**· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.	ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· **εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου**, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ.

[91] Brown, *John*, vol. 1, 457.

[92] Ibid.

[93] Michaels, *John*, 675.

[94] Ibid., 676. See also Walter Rebell, "Ὡσαννά," *EDNT*, vol. 3, ed. Horst Balz and Schneider (Grand Rapids, MI: Eerdmans, 1993), 509. Both 12:13 and 12:15 use the title ὁ βασιλεὺς for Jesus. The lexical phrase ὁ ἐρχόμενος that is used in Psa 118:26 could also be significant. According to Abbott, *Johannine Vocabulary*, § 1633, ὁ ἐρχόμενος could be used for any pilgrim who enters the city. He argues that if this title was already a Galilean title which refers to the new Deliverer or the successor of David, its use in 12:13

Within the context of the entry of Jesus into Jerusalem follows the report that some Greeks wanted to see Jesus (12:20−21). The discourses of Jesus which follow the request from the Greeks to see him seem disconnected because the content of his response pertains to the coming of his hour (12:23). His discourses allude to death and eternal life. He speaks about the grain dying and bearing much fruit (12:24) and about loving one's life only to lose it (12:25). He speaks about his own death (12:27−33). Barrett explains that the coming of the Greeks is an indication that the hour of Jesus is indeed at hand because their presence alludes to the events after the death and glorification of Jesus on the cross: "[…] it is only after the crucifixion that the Gospel compasses both Jew and Gentile."[95] Two things are entailed by the coming of Jesus' hour: (1) the κόσμος is judged and ὁ ἄρχων τοῦ κόσμου τούτου will be driven out (12:31)[96] and (2) Jesus will draw all (cf. πάντας) to himself (12:32).

In the midst of the somber discourses in 12:24−35, Jesus continues to invite the crowd to believe in him who is the light so that they may become children of light (12:36). Verses 37−50 continue the theme of belief versus unbelief. In 12:37−41, the evangelist explains the unbelief of the crowd despite the many signs which Jesus had performed through the words of the prophet Isaiah (cf. Isa 53:1; 6:10). While 12:42a states that many did believe in Jesus, even the authorities (cf. ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν), the evangelist claims that these ones did not confess their faith because of the Pharisees and of their fear to be put out of the synagogue (12:42bc). John 12:37−43 provide explanations for the unbelief of these people. Jesus reiterates his call to faith in him and his words (cf. 12:44, 46, 47−48) which are the words of the Father (cf. 12:50). In these verses, Jesus points to the unity between him and the Father so that belief in him is ultimately belief in the Father who sent him (12:44).

The theme of belief/unbelief permeates the different scenes which are presented in 11:55—12:50.[97] The raising of Lazarus from the dead set in motion a series of different reactions from the crowd, the Pharisees and the chief priests. It resulted in curiosity among the people and belief in some. However, unbelief in Jesus also persisted. The chief priests and the Pharisees were afraid that, if Jesus continues to perform signs, everyone (cf. πάντες) will believe in him and this would have dire consequences for their temple and their nation (11:48). Because of this they plotted his death (11:53, 57). Moreover,

(also in Mat 21:9 and pars.) could be in the sense of "prince" or "king" (ibid.). For an analysis of the "nationalistic-political overtones" in John's use of the title βασιλεύς in 18:36, see Bieringer, "My Kingship Is Not of This World," 159–75.

[95] Barrett, *John*, 420. A discussion on the significance of 12:20 in relation to 12:19 is done in the next section.

[96] See our discussion in 6.3.4.

[97] There are a total of 100 occurrences of πιστεύω in John which are distributed in the different chapters as follows: Ch 1 = 3x; Ch 2 = 4x; Ch 3 = 8x; Ch 4 = 7x; Ch 5 = 7x; Ch 6 = 9x; Ch 7 = 5x; Ch 8 = 5x; Ch 9 = 4x; Ch 10 = 7x; Ch 11 = 9x; Ch 12 = 10x; Ch 13 = 1x; Ch 14 = 7x; Ch 15 = 0; Ch 16 = 4x; Ch 17 = 3x; Ch 18 = 0; Ch 19 = 1x; Ch 20 = 6x. For further discussion on the theme of belief and unbelief in the story of Lazarus, see Joan Salazar Infante, "Jesus Shed Tears in Frustration: The Contribution of Dakryō and Klaiō to the Interpretation of John 11:35," *Pacifica* 27, no. 3 (2014): 239–252.

they also plotted the death of Lazarus because many Jews were going over to Jesus as a result of what happened to Lazarus (12:10−11). Amid knowledge of the threat to his life (cf. 11:54), Jesus comes to Jerusalem and continues to invite people to believe in him (12:35−36). While in 12:37−43 the evangelist focuses on belief in Jesus' works, the focus of 12:44−50 is belief in Jesus and his words which are the words of the Father. Within this larger context of belief/unbelief, the evangelist narrates the coming of the Greeks to see Jesus (12:19).

6.2.2 The Text (John 12:19) and Its Intermediate Context (John 12:9−19)

John 12:19 reads: θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. Concurring with Beasley-Murray in taking 12:9−19 as one section, we consider 12:9−19 as the intermediate context of 12:19.[98] The setting of the pericope is the entrance of Jesus into Jerusalem. The raising of Lazarus from the dead has resulted in the heightened popularity of Jesus among the people. John 12:9 narrates that a large crowd (cf. [ὁ] ὄχλος πολὺς[99] ἐκ τῶν Ἰουδαίων) came not only to see Jesus but also Lazarus who had been raised from the dead. This event led the chief priests to plan Lazarus' demise (12:10). The evangelist informs the reader of the great crowd that welcomed Jesus' triumphant entry into Jerusalem. The crowd is identified as ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν (12:12). Michaels distinguishes this group of people from the ὄχλος πολὺς ἐκ τῶν Ἰουδαίων in 12:9.[100] He contends that in comparison to the crowd in 12:9, ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν refers to a larger crowd which encompass "all or most of the pilgrims who had arrived in Jerusalem" for the festival.[101]

Meanwhile, in 12:18−19, the narrative returns to the Lazarus event and the impact it had on the people who witnessed it and to those who heard about it. The crowd who witnessed the event continued to testify to what they had seen (12:17) and another crowd who heard that Jesus had done this sign went out to meet him (12:18).[102] As earlier

[98] Cf. Beasley-Murray, *John*, 209–211.

[99] NA28 has [ὁ] ὄχλος πολύς. [ὁ] which is enclosed in square brackets reflects the decision which the Committee took with regard to the textual variants. There are other variants to this text: ο οχλος ο πολυς in $\mathfrak{P}^{66c}$ W 0250 1010 and οχλος πολυς in $\mathfrak{P}^{66*}$ $\mathfrak{P}^{75}$ A B^3 K X Δ Θ Π etc. Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament* (GNT^3) (London and New York: United Bible Societies, 1971), 237, considers these variants as scribal ameliorations of the more difficult reading ο οχλος πολυς which is attested by ℵ B* L 28 892. He notes that ὁ ὄχλος πολύς as the subject of the verb (with πολύς in the predicate position) is an unusual Greek and may not have been written by the evangelist (ibid). Michaels, *John*, 672, argues that the addition of the article by the scribes is consistent with the other texts where ὄχλος is articulated (cf. 12:12, 17, 18, 29, 34).

[100] Michaels, *John*, 674.

[101] Ibid.

[102] Cf. Barrett, *John*, 420, for an interpretation of 12:17−18 as indicating two groups of crowd. John 12:17c has οτε in the following manuscripts: ℵ B A W Δ Θ Ψ and in most of the important miniscules. Other manuscripts have οτι (cf. $\mathfrak{P}^{66}$ D K L 579 and other Latin versions). Metzger prefers οτε and explains that οτι could be an attempt to clarify the text which would be interpreted as referring to two crowds (Metzger, *Textual Commentary*, 237). Michaels, *John*, 680, notes the difficult textual problem. He explains that while οτε has superior textual support, the context supports a reading with οτι (ibid., 680-82).

mentioned, the raising of Lazarus from the dead provides the backdrop for 12:19 and triggers the subsequent reactions of the crowd which ultimately led to the utterance of the Pharisees in 12:19.

6.2.3 The Construal of κοσμος in John 12:19

John 12:19 presents the Pharisees speaking to one another (cf. ἑαυτούς). Hence, in this usage event, the speaker and the hearer are the Pharisees. The topic of their conversation is 12:19e. The text may be subdivided into the following clauses:

12:19a	οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς·
b	θεωρεῖτε
c	ὅτι οὐκ ὠφελεῖτε οὐδέν
d	ἴδε
e	ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

John 12:19e presents the pre-posed ὁ κόσμος as the trajector. It is followed by the adverbial phrase ὀπίσω αὐτοῦ which contains the landmark, i.e., Jesus (cf. αὐτοῦ), of the action of ὁ κόσμος. In this clause, ὁ κόσμος and Jesus (cf. αὐτοῦ) are the participants that are put onstage. In particular, the event that is put onstage is the action of ὁ κόσμος in relation to Jesus. ὁ κόσμος as the trajector gets the primary spotlight, while Jesus as the landmark gets the secondary spotlight. The pre-posing of ὁ κόσμος further signals its significance in the utterance. The utterance reveals that the Pharisees have seen the crowd who went to meet Jesus (cf. θεωρεῖτε). For Michaels, 12:19c reveals a frustration on the part of the Pharisees.[103] It is "exaggerated and laced with irony."[104] Despite their plans to arrest (cf. 7:32, 45; 11:57) and to put Jesus to death (cf. 7:19, 25), despite their orders that anyone who knows where Jesus is ought to inform them (11:57), Jesus enters Jerusalem with the crowd following him. The significance of the Pharisees' utterance concerning ὁ κόσμος in 12:19 can be appreciated better if one looks closely at the progression of the narrative in 12:9−19 and the shift from ὁ ὄχλος to ὁ κόσμος in these verses.

Text	Character	Action
12:9	**[ὁ] ὄχλος** πολὺς ἐκ τῶν Ἰουδαίων	came (to the home of Lazarus) not only because of Jesus but also because of Lazarus
12:12−13	**ὁ ὄχλος** πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν	went out to meet Jesus with palm branches shouting, ὡσαννά κ.τ.λ.
12:17	**ὁ ὄχλος** ὁ ὢν μετ᾽ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν	continued to testify (about what they had seen)

[103] Michaels, *John*, 683.
[104] Ibid., 682.

	ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.	
12:18	**ὁ ὄχλος** who heard that Jesus performed the sign (i.e., the raising of Lazarus)	went to meet Jesus because of what they heard (i.e., about Lazarus)
12:19	**ὁ κόσμος**	has gone after Jesus

The chart reveals that the evangelist uses ὁ ὄχλος with different nuances. From our discussion of the larger context above, we saw that these usages of ὁ ὄχλος have different referents. In each of the occurrences, a description is added to ὁ ὄχλος, thereby specifying the referent for each usage.[105] In 12:9, it is used to refer to the group of common people who came to see Jesus and Lazarus out of curiosity. In 12:12, it is used to refer to the pilgrims who welcomed Jesus in Jerusalem. In 12:17, it refers to those who have witnessed when Lazarus was raised from the dead and these people continued to testify to what they have witnessed. In 12:18, ὁ ὄχλος refers to those who went to meet Jesus because of what they heard. Despite these different referents, the evangelist uses the same lexical unit ὁ ὄχλος.

Except for 12:17, the verbs of motion ἔρχομαι, ἐξέρχομαι, and ὑπαντάω are used in 12:9, 12:12, and 12:18, respectively. These three have ὁ ὄχλος as trajector and Jesus as the landmark.[106] After four verses with ὁ ὄχλος**,** the sudden shift in the trajector from ὁ ὄχλος to ὁ κόσμος in 12:19 becomes conspicuous. Why would the Pharisees use ὁ κόσμος in 12:19 and not ὁ ὄχλος? Why would the author of the Gospel who has written the previous narratives using ὁ ὄχλος suddenly shift to ὁ κόσμος in 12:19?[107] As Langacker explains, the introduction of a new participant in the scene reveals that the viewer who is construing the scene wants to focalize this participant in order to direct the attention of the hearer to it.[108] Hence, the shift in the trajector can be interpreted as an intentional attempt at focusing the readers' attention to ὁ κόσμος and if choice implies meaning, as argued by Runge,[109] then we posit the evangelist's motivated and intentional use of κόσμος in this verse. The scene in 12:19e may be represented as follows:

[105] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 55. See our discussion on Specificity in Chapter 3, section 3.4.1.

[106] Lazarus is also included as a landmark in 12:9.

[107] We have mentioned in the Introduction and in Chapter 3 that while we consider the speaker of the utterance as the viewer of the onstage event that is depicted in a clause, the text comes to us through the author, i.e., the evangelist. Hence, we consider the author as the primary viewer of the text who ascribed the utterance to a specific character, in this instance, the Pharisees.

[108] See our discussion on Focusing in Chapter 3, section 3.4.2.

[109] See Chapter 4, n. 113.

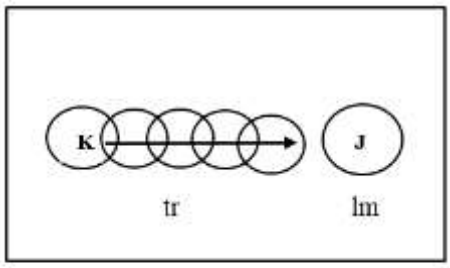

Figure 8

Figure 8 presents the movement of the trajector ὁ κόσμος (K) towards the landmark Jesus (J). The series of interconnected circles indicates the movement from one location to another and the solid arrow indicates the direction of that movement who is Jesus. In the diagram, the participant which gets the primary focus is ὁ κόσμος. The use of ἴδε to introduce 12:19e further highlights the emphasis which the speaker puts on ὁ κόσμος. In his analysis of the ἴδε and ἰδού in the NT, R. Van Otterloo contend that these lexemes "as found in the original Greek New Testament were very meaningful, and contributed to a very lively, dynamic text."[110] He identifies two major discourse functions of ἴδε and ἰδού. First, the terms are used to direct the focus or attention of the reader (or hearer) to a major participant (or thematic character) as he or she enters the scene.[111]

Second, the terms are used to get the attention of the reader (or hearer) for two reasons: (a) what is going to be stated is contrary to what is expected by the hearer (or reader)[112] or (b) what is being said necessitates a response from the hearer (or reader).[113] The response could either be the performance of a certain action or the deduction of a logical conclusion.[114] The context of the utterance in 12:19 clearly indicates that 12:19e is contrary to what the Pharisees expected. They have tried to suppress the popularity of Jesus and created fear among the people who have intentions of following Jesus (cf. 7:13; 9:22; 12:42). Yet, the crowd continued to follow Jesus. The assertion in 12:19 reveals the failure and the exasperation of the Pharisees. But what does it mean for ὁ κόσμος to go after Jesus? This question is answered in the succeeding sections.

[110] Roger Van Otterloo, "Towards an Understanding of 'Lo' and 'Behold': Functions of Ἰδού and Ἴδε in the Greek New Testament," *OPTAT* 2, no. 1 (1988): 34.

[111] Ibid., 34. In a sense, the function of ἴδε and ἰδού, according to Van Otterloo, could be translated as "Pay attention, this is the main character, around whom the episode revolves" (ibid., 40).

[112] For Van Otterloo, the speaker may be saying something like this: "Pay attention, do not let this slip by you. You might be inclined to discount it as impossible, so make a special effort to process this new information, because it is true" (ibid., 46).

[113] Van Otterloo explains this to mean something like: "Pay attention to what I am saying, because you will be expected to respond to it" (ibid., 48). He further symbolizes this through the formula: Behold P, therefore you should do or know Q (ibid.).

[114] Ibid., 35.

6.2.3.1 The Semantic Role (SR) of ὁ κόσμος in 12:19e

John 12:19e presents ὁ κόσμος as having gone after Jesus. The verb that is used is ἀπέρχομαι. Of the six meanings that BDAG identified for this verb, it classifies its use in 12:19e under the meaning "to leave a place to become an adherent of someone, *go after,* follow *someone*," a use which BDAG likens to the action of James and John in Mar 1:20 when they left their father Zebedee in the boat and followed Jesus.[115] In 12:19e, ὁ κόσμος as the trajector engages in an action which indicates a movement from one location to another. The direction or landmark of its movement is Jesus. In this action, ὁ κόσμος has the SR of Mover while Jesus who is the unaffected landmark has the SR of Zero.[116] Entailed in the verb is the movement of ὁ κόσμος along successive locations in order to reach the landmark, Jesus. The event that is focused on the viewing frame is the movement of ὁ κόσμος towards Jesus.

We need to say a word about the kind of movement that is entailed by ἀπέρχομαι. Does the following of ὁ κόσμος of Jesus in 12:19e indicate a use that is similar to Mar 1:20 as BDAG suggests?? Does 12:19e mean that ὁ κόσμος is following Jesus to be his disciple? We contend that this interpretation has neither lexical nor contextual support. A survey of the twenty-one other occurrences of ἀπέρχομαι in John reveals that this verb is mainly used to indicate the physical movement of persons from one place to another place (16x),[117] or the movement of persons towards other persons without the connotation of discipleship (3x),[118] and departure from or abandonment of Jesus (1x).[119] The utterance of Peter in 6:68 which is situated within the context of the turning away of the other disciples (6:66) is the only occurrence where ἀπέρχομαι might have been used in the sense of one's desire to follow Jesus to become his adherent. However, in this usage event, the speaker Peter is already part of the twelve disciples whom Jesus had chosen (cf. 1:42; also 6:70) and he speaks for the twelve: "Simon Peter answered him, 'Lord, to whom can we go? You have the words of eternal life. We have come to believe and know that you are the Holy One of God'" (6:68−69). It is uttered in a context when others have literally turned away or left. Hence, the utterance of Peter in 6:68 would primarily refer to the literal adherence or continuous following of the previously chosen disciples to the person of Jesus.

Meanwhile, the evangelist presents invitations to follow Jesus as his disciple using the verb ἀκολουθέω (11x)[120] which has a total of nineteen occurrences in the Gospel. The verb is also used with regard to the action of the disciples of John the Baptist who follow

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[115] BDAG, "ἀπέρχομαι," 102. The construction in Mar 1:20 is ἀπέρχομαι + ὀπίσω αὐτοῦ while 12:19e has ὀπίσω αὐτοῦ + ἀπέρχομαι.

[116] See our discussion in Chapter 3, section 3.3 on Semantic Roles.

[117] Cf. 4:3, 8, 28, 43, 47; 6:1, 22; 9:7, 11; 10:40; 11:54; 12:36; 16:7(2x); 18:6; 20:10.

[118] Cf. 5:15; 11:28, 46.

[119] Cf. 6:66.

[120] Cf. 1:43; 8:12; 10:4, 5, 27; 12:26; 13:36(2x), 37; 21:19, 22. These occurrences have Jesus as the speaker.

Jesus after hearing the Baptist's proclamation (3x).[121] Nonetheless, there are a few instances where the evangelist narrates the physical movement of persons from one location to another using the verb ἀκολουθέω (4x).[122] In 6:2, the evangelist narrates that a large crowd (cf. ὄχλος πολύς) followed (cf. ἠκολούθει) because of having seen the signs which Jesus performed in healing the sick. However, the words of Jesus in 6:26 reveals that the use of ἀκολουθέω in 6:2 does not entail that the crowd have become disciples of Jesus. While it would seem that John uses both ἀκολουθέω and ἀπέρχομαι to indicate movements from one location to another, the survey reveals that the evangelist prefers to use ἀκολουθέω within a context of discipleship. Moreover, when Jesus is the speaker who invites people to follow him, the verb that is used is always ἀκολουθέω—not ἀπέρχομαι.

The context in which the assertion in 12:19e was made is the popularity of Jesus as a result of the Lazarus event. John 12:1 begins by harking back to the raising of Lazarus from the dead. The great crowd in 12:9 came not only because of Jesus but also to see Lazarus. The crowd who witnessed the raising of Lazarus is again mentioned in 12:17 as they continued to testify about it. The crowd who went to meet Jesus in 12:18 are those who have heard about the sign concerning Lazarus. However, the Johannine Jesus does not entrust himself to those who believe in him because they have seen the signs which he performed (cf. 2:23−24). He invites people to believe not only in the signs but also in his words (cf. 4:41−42) and his claim that the Father sent him (5:24, 36; 6:29; 11:42) because his words and the works which he does are the words and works of the Father (10:25, 32, 37−38; 14:10−11).

Within this context, the assertion in 12:19 that ὁ κόσμος has gone after Jesus is not yet indicative that ὁ κόσμος has become an adherent of Jesus (*pace* BDAG).[123] Rather, it could only be interpreted as a literal movement towards the person of Jesus, i.e., people literally following Jesus during the festival, an incident which the Pharisees witnessed (cf. θεωρεῖτε).[124] This movement is motivated by the raising of Lazarus from the dead. While it could signal the beginning of faith (cf. 12:11), it cannot be concluded that ὁ κόσμος has come to faith in Jesus. The invitation of Jesus in the latter part of the narrative for the crowd to believe in him (cf. 12:35−36, 44) attests to this.

6.2.3.2 The Referents of ὁ κόσμος in 12:19

We have seen the conspicuous use of ὁ κόσμος in 12:19e after a series of assertions concerning the action of ὁ ὄχλος with Jesus as the landmark. Given the intermediate context of the utterance, we can infer that ὁ κόσμος refers anaphorically to ὁ ὄχλος which has been mentioned four times in 12:9, 12, 17, 18. In these usage events, ὁ ὄχλος refers

[121] Cf. 1:37, 38, 40.

[122] Cf. 6:2; 11:31; 18:15; 20:6.

[123] Cf. Carson, *John*, 435.

[124] According to Louw and Nida, the verb ἀπέρχομαι indicates "motion away from a reference point with emphasis upon the departure, but without implications as to any resulting state of separation or rupture" (L&N, "ἀπέρχομαι," §15.37).

to groups of Jews who are distinct from the Pharisees. They are the common people who want to see Jesus and Lazarus out of curiosity (12:9), the large crowd of pilgrims who acclaimed Jesus as ὁ βασιλεὺς τοῦ Ἰσραήλ (12:13), the group of people who continued to testify to the raising of Lazarus from the dead (12:17), and the group who went to meet Jesus because of what they heard (12:18). The descriptions do not mean that the evangelist is presenting four different crowds of people since the referents for these descriptions could overlap. For example, the large crowd in 12:13 would most likely include those who have witnessed the Lazarus event as well as those who have only heard of it. Hence, κόσμος in the utterance of the Pharisees in 12:19 would refer to the above groups of people. Meanwhile, by saying to one another ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν, the Pharisees have considered themselves as not part of the κόσμος. For the Pharisees, κόσμος refers to those who have gone after Jesus. Does κόσμος in 12:19 pertain only to the Jews? This does not seem to be the case.

We note that while John uses [ὁ] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων in 12:9 to describe those people who came to see not only Jesus but also Lazarus, he only uses ὁ ὄχλος in 12:17 and 18. Going back to 12:12 which begins the narrative concerning the entrance of Jesus into Jerusalem (cf. τῇ ἐπαύριον), the evangelist uses the nominal phrase ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν to describe the identity of those who are present at the festival. The crowd is no longer described as mainly composed of Jews, but simply as the crowd that had come to the festival. Citing the account of Josephus in *Wars of the Jews* 6:427 on the presence of foreigners (cf. ἀλλόφυλος) in Jewish festivals, Michaels contends that non-Jews (i.e, Greeks and other foreigners), including Greek-speaking Jews, would attend Jewish festivals either out of curiosity or because of their admiration for the Jewish way of life.[125] If this is so, it is plausible that the non-Jews whom Michaels speaks about include the Ἕλληνες who are mentioned in 12:20.

John 12:20 explicitly claims that among those who went up to the festival are some Ἕλληνές: Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ. This statement clarifies the identity of some of those who compose the great crowd (cf. ὁ ὄχλος πολὺς) in 12:12. If they are among those who were present at the festival, based on the narrative flow, they could be part of the ὄχλος who are described in 12:18 (i.e., those who have heard that Jesus raised Lazarus from the dead and want to see Jesus) and, consequently, part of ὁ κόσμος. That they are part of ὁ κόσμος that has gone after Jesus is clearly attested by the fact that they were able to reach the disciple Philip and through him request an audience with Jesus (12:21). In other words, the trajector has almost reached the landmark, Jesus. While clearly those who are described in 12:17 are the Jews who were with Martha and Mary and witnessed the raising of Lazarus from the dead, the evangelist presents in 12:18 the non-Jews (and perhaps also the other Jews) who have heard only of the event. Hence, we posit that the two main groups of ὁ ὄχλος who are cited in 12:17−18, the two trajectors whose landmark is Jesus, are the referents of ὁ

[125] Ibid.

κόσμος in 12:19. Thus, the actions that are portrayed onstage in verses 17 and 18 set the context for the utterance of the Pharisees in 12:19e: ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. The connection between κόσμος in 12:19 and Ἕλληνές in 12:20 have been recognized by some scholars. For instance, E. Haenchen argues that 12:19 anticipates the next section which presents "the wider horizon of the Fourth Gospel."[126]

Having established that the Ἕλληνες are part of the referent of κόσμος, our next task is to clarify their identity. Who are the Ἕλληνες? The first time the Greeks are mentioned in the Gospel is in 7:35. They are next mentioned in 12:20. Brown makes a distinction between the identities of the Ἕλληνες in these two occurrences. He posits that Ἕλληνες in 7:35 does not only refer to persons with a Greek nationality, but to the "pagan Gentiles of the Roman Empire who were influenced by Greek culture."[127] Meanwhile, he contends that Ἕλληνες in 12:20 pertains to the Gentile proselytes.[128] He further maintains that their request to see Jesus could be interpreted in the Johannine theological sense of "to believe in."[129] In his interpretation, Barrett argues that the term Ἕλληνες does not strictly pertain to people who belong to the Greek race but those who are non-Jewish by birth."[130] In other words, the distinction is made on the basis of whether one is a Jew or non-Jew.

Contrary to Brown's position, Barrett reasons that the identity of these people as proselytes cannot be ascertained (although they could have been) since non-proselytes also come up to worship at Jewish festivals in Jerusalem.[131] Barrett has rightly cited the account in Acts 8:27 of the Ethiopian eunuch, someone who could never be a proselyte.[132] For Barrett, the evangelist uses Ἕλληνες to focus on the identity of the crowd as non-Jews.[133] In his eyes, the Ἕλληνες represent the Gentile church to which he and his readers belong.[134] Along the same line, Michaels contends that the term Ἕλληνες signifies that the referents are "the other" in contradistinction to "the Jews."[135]

If, according to Barrett and Michaels, Ἕλληνές does not just pertain to the Greeks as an ethnic group, and if there were non-Jews who would be present during Jewish festivals, then we surmise that some of those who follow Jesus in 12:19 as a result of what they have heard about the sign which he performed (cf. 12:18) could be non-Jews (cf. Ἕλληνες). Therefore, we posit that ὁ κόσμος in 12:19 refers to the two groups of ὁ ὄχλος

[126] Haenchen, *John*, vol. 2, 94. See also Michaels, *John*, 683; Barrett, *John*, 420. Raymond Brown, *John,* vol. 2, 470. Udo Schnelle, *Das Evangelium nach Johannes*, 2nd ed., THKNT 4 (Leipzig: Evangelische Verlagsanstalt, 2000), 202, argues that by mentioning the Greeks in 12:20, the use of κόσμος in 12:19 already signals the mission to the post-Easter mission of what he calls the Johannine school.

[127] Brown, *John*, vol. 1, 314.

[128] Ibid., 466.

[129] Ibid.

[130] Barrett, *John*, 421.

[131] Ibid., 422.

[132] Ibid.

[133] Ibid.

[134] Ibid., 421.

[135] Michaels, *John*, 686.

in 12:17−18. Both Jews and non-Jews were present during the triumphant entrance of Jesus into Jerusalem, i.e., the Jews who continue to testify to the sign which they have witnessed (cf. 12:11) and the Jews and the non-Jews who have heard about the sign and wanted to meet Jesus. While their knowledge concerning Jesus is distinct in 12:17−18, in 12:19 they are subsumed under the lexeme ὁ κόσμος doing the same act, i.e., going after Jesus (cf. ἀπῆλθεν).

6.2.3.3 The Significance of the Use of ὁ κόσμος in 12:19

The use of ὁ κόσμος in 12:19 has three important implications. First, through the use of ὁ κόσμος, the evangelist has found a lexeme which encompasses both the Jews and the non-Jews who follow Jesus. According to Brown, Chapters 11—12 have a series of references which point to God's universal salvific intent and which culminate in the coming of the Gentiles to see Jesus in 12:20−21.[136] Hence, while the Johannine Jesus claims that salvation is from the Jews (cf. 4:22), the utterance of the Pharisees in 12:19 has signaled the fulfillment of the Samaritans' claim that Jesus is the savior of the κόσμος (4:42). He is the one who will gather into one the scattered children of God (11:52) and who will draw all peoples to himself (12:32). He is the Good Shepherd who will lead not only Israel but also "other sheep" so that there will only be one flock and one shepherd (10:16).[137] Hence, after a series of assertions concerning ὁ ὄχλος, the transition to ὁ κόσμος in 12:19 (which includes among its referents the Ἕλληνες) confirms the Gospel's universal perspective and non-Israel exclusive proclamation of the coming of Jesus.

Second, with the Pharisees as the speaker of 12:19, the evangelist presents a heightened irony.[138] The very same people who refused to acknowledge Jesus and who wanted to have him arrested and killed him in order for their nation (cf. τὸ ἔθνος in 11:50, 51, 52) to be saved from the Romans are now acclaiming in hyperbolic terms the very

[136] Brown, *John*, vol. 1, 469.

[137] In his detailed analysis of the OT background of 10:16 along with the situational context of Jesus and of the evangelist, Andreas J. Köstenberger, "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor," *BBR* 12, no. 1 (2002): 71, argues that 10:16 is "one of a few sayings by Jesus recorded in this Gospel that clearly refer [*sic*] to the future mission of the exalted Lord through his disciples (see 4:34−38; 14:12; 17:20; 20:21−23; 21:15−19)." He explains that "[a]t the time of the composition of the Fourth Gospel, when the outreach to the Gentile world had already progressed to a significant extent, any such statements would naturally have been of great interest to the Christian communities. Especially in light of Jewish-Gentile tensions at the end of the first century AD, Jesus' concern for Jewish-Gentile unity in 'one flock,' the church, would be a powerful reminder of the Lord's vision" (ibid., 72). Köstenberger concludes that by presenting Jesus as a Jewish Messiah and Savior of the world, the message of the evangelist served two purposes. First, he was able to present a message which was relevant to the cosmopolitan population of the Asia Minor of his time and, second, this message strengthened the Johannine communities that were facing Jewish opposition (ibid., 96). See also Craig R. Koester, *The Word of Life: A Theology of John's Gospel* (Grand Rapids, MI and Cambridge, UK: Eerdmans, 2008), 25, who explains that the audience of John come from different religious backgrounds. Hence, while they believe in a God of "some sort," they have conflicting ideas about God and how God is to be worshipped (ibid., 26).

[138] See section 6.2 above.

thing which they wanted to prevent (cf. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, 11:48ab). The irony extends further because, despite their plans to prevent people from believing in Jesus, those who follow the latter are not just the Jews but also the non-Jews who come from other nations.

Third, through the use of ὁ κόσμος in 12:19, the evangelist found a lexeme which encompasses two kinds of people: those who have witnessed the sign that Jesus performed (12:17) and those who have only heard about it through others (12:18). We surmise that the faith of these people in Jesus would be of different degrees. Some of them are following out of curiosity, not out of faith. Hence, Jesus continues to invite the people to put their faith in him (cf. 12:35−36, 44).[139] Despite their differences, the evangelist uses one lexeme, i.e., κόσμος, to encompass all of these groups who have the same action, i.e., going after Jesus. By specifying that the crowd who have heard about the sign also wanted to meet Jesus, the evangelist could already be hinting at future believes who have not seen Jesus but who will believe in him through the proclamation of others (cf. 20:29).

6.2.4 Synthesis

The foregoing analysis focused on the utterance of the Pharisees in 12:19e which is framed against the backdrop of the different reactions and responses to the raising of Lazarus from the dead. Our analysis of the progression of the narrative revealed the focusing strategies which the evangelist used to emphasize the assertion in 12:19. By taking the Pharisees as the speakers (i.e., viewers) of 12:19, persons who are described as antagonistic towards Jesus, the irony of the assertion stands out. Despite the order of the Pharisees and the chief priests that the people inform them of Jesus' whereabouts so that they could arrest him (11:57), the people have gone after Jesus (12:19). The act of "going after" Jesus does not necessarily entail full faith in him. With the differences in their encounters of Jesus (cf. 12:17−18), i.e., some of the crowd have witnessed the raising of Lazarus while others have only heard about it, we can infer that these people have different levels of faith in Jesus. Nonetheless, their act of going after Jesus signifies a desire to know him (cf. 12:21).

Meanwhile, the two main groups of referents of κόσμος in 12:19e which we have identified point to differences in ethnicity and experiences with the person of Jesus. The lexeme encompasses both the Jews and the non-Jews (cf. Ἕλληνες). It encompasses those who have witnessed the sign which Jesus did (i.e., the raising of Lazarus from the dead) and those who have only heard about it. These differences indicate that the followers of Jesus are no longer confined to the people of Israel. Moreover, by stipulating that not only those who have witnessed the raising of Lazarus but also those who have heard about it, are following Jesus, the Gospel alludes to the future followers of Jesus who would believe in him through the proclamation of others (cf. 17:20; also 20:29). With these referents of

[139] Cf. Carson, *John*, 435.

κόσμος (i.e., the Jews and the non-Jews, those who have seen the sign and those who have only heard about it), the evangelist points out the expansion of the followers of Jesus, i.e., believers who are not confined to a particular ethnic group.

6.3 JESUS OVERCOMES THE ΚΟΣΜΟΣ (JOHN 16:33)

The narratives in Chapter 16 contain events which traverse across the past, the present, and the future.[140] Jesus' words to the disciples in 16:33e allude to his death and resurrection as if it has already occurred (cf. 16:16, 17, 19, 22).[141] In this verse, Jesus tells his disciples that in him they will have peace (16:33b). And while they face persecution in the κόσμος, they ought to take courage because he has overcome the κόσμος (16:33cde).[142] The verse is part of the Last Discourse of Jesus. Some commentators interpret 16:33e as Jesus' triumph over the world without identifying the referent of κόσμος.[143] Others explain this triumph as Jesus' victory over the evil forces in the world. For instance, Newman and Nida argue that while κόσμος in John generally refers to "people of the world," what is overcome by Jesus in 16:33e is "the power of this world."[144] In the words of Carson,

> "[…] the verb indicates victory; Jesus has *conquered* the world, in the same way that he has defeated the prince of this world. Jesus' point is that by his death he has made the world's opposition pointless and beggarly. The decisive battle has been waged

[140] Jesus speaks about his death and resurrection through the metaphor of going away and returning in a little while as if these events are already completed actions. The temporal idiosyncrasy of the Farewell Discourse has been noted by scholars. See, for instance, George L. Parsenios, "'No Longer in the World' (John 17:11): The Transformation of the Tragic in the Fourth Gospel," *HTR* 98, no. 1 (January 2005): 4–7, notes the intersection of the past, the present, and the future in the Last Discourse of Jesus. Gail R. O'Day, "'I Have Overcome the World' (John 16:33): Narrative Time in John 13-17," *Semeia*, no. 53 (January 1991): 158, explains the importance of the metaphor of time for the Johannine narrative to move forward towards Jesus' crucifixion and resurrection. The narrative reaches a climax in the Farewell Discourse (ibid.). She concludes that the Farewell Discourse, "glides between present and future in order to show that a new age has begun" (ibid., 164). See Alan Culpepper's discussion of narrative time in John in *Anatomy of the Fourth Gospel*, 51–75. For a more detailed analysis of understanding the notion of time in John, see Jörg Frey, *Die johanneische Eschatologie: Das johanneische Zeitverständnis*, vol. 2, WUNT I 110 (Tübingen: Mohr Siebeck, 1998), 23–147. See our discussion in Chapter 5, n. 129 of the presence of the same temporal idiosyncrasy in 17:11.

[141] Neyrey, *John*, 272, observes that "time" in John "is not calibrated by clock or calendar." Neyrey argues that Jesus' predictions in the Last Discourse were "present-oriented" since these were intended to remove the present fear of the disciples as they contemplate the opposition that they will encounter in the future (ibid., 273). Hence, Neyrey concludes that "the rhetorical aim of telling the predictions is to give a present and full 'joy' to the disciples (15:11), a 'joy' that cannot be taken from them (16:20−22)" (ibid.).

[142] Cf. 1Jo 2:13 where the young people are said to have conquered the evil one, 1Jo 4:4 where the Christians are said to have overcome the antichrist, and 1Jo 4:4−5 where the one who is born of God is described as overcoming the world.

[143] See, for instance, Michaels, *John*, 855; Moloney, *John*, 455; Lindars, *The Gospel of John*, 514; and Westcott, *John*, 236. Keener, *The Gospel of John*, vol. 2, 1049, considers the clause as Jesus' promise to the disciples that "evil and suffering do not ultimately prevail."

[144] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 522.

> and won. The world continues its wretched attacks, but those who are in Christ share the victory he has won. They cannot be harmed by the world's evil, and they know who triumphs in the end."[145]

If Carson is right that by overcoming the κόσμος, Jesus has overcome evil and if the disciples share in this victory, why would Jesus ask the Father to protect the disciples whom he sends εἰς τὸν κόσμον from the evil one (cf. 17:15, 18)? What exactly has Jesus overcome? In other words what is the referent of ὁ κόσμος in 16:33e? This section shall analyze Jesus' statement that he has overcome (cf. νικάω) ὁ κόσμος.

6.3.1 The Larger Context (John 16:1−33)

According to Brown, 16:4b−33 form one main unit which is composed of two interconnected parts, i.e., 16:4b−15 and 16:16−33.[146] John 16:4b−33 mainly contains the discourses of Jesus within the hearing of the disciples. Jesus speaks in a monologue while the disciples are silent except in 16:17−18 and 16:29−30. In Barrett's subdivision, sections 15:18−27 and 16:1−15 are subtitled "the hatred of the world" and "the judgement of the world," respectively.[147] With regard to 16:16−33, he considers this section to contain the final discourses of Jesus which encompass several themes, such as the going and coming of Jesus and the grief and joy of the disciples, among others.[148]

We shall take 16:1−33 as the larger context of 16:33e. We support our position with the *inclusio* that is formed by the clause ταῦτα λελάληκα ὑμῖν in 16:1 and 16:33.[149] John 16 begins with Jesus' explications to his disciples concerning the troubles that they will encounter. They will be put out of the synagogue (16:2) and face the danger of being killed (16:3).[150] The suffering that accompanies these predicted events is reiterated in 16:33c (cf. θλίψιν).[151] However, more than the warning that is mentioned in 16:1−4, Jesus' consolatory words in 16:33 provide an additional reason why the disciples should not be disturbed. Hence, while the theme of persecution that is present in 16:1 and 16:33 forms an *inclusio* around the narratives, the explicit consolatory words in 16:33 provide a reason for Jesus' statement in 16:1 that the disciples should not fall away.[152] Jesus encourages the disciples not to fail in their faith amid persecution because he has

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[145] Carson, *John*, 550. For a similar position, see Beasley-Murray, *John*, 288. From the explanations of Carson and Beasley-Murray, we can deduce that they consider "evil" as the referent of κόσμος. .

[146] Brown, *John*, vol. 1, 727. What Brown considers as 16:4b, begins from the clause Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον κ.τ.λ. (ibid., 703).

[147] Barrett, *John*, 478, 483.

[148] Ibid., 491.

[149] ταῦτα λελάληκα ὑμῖν is also used in 16:4. Howevr, some scholars consider the referent of ταῦτα in 16:33 as the discourses beginning from 16:1. See, for instance, Newman and Nida, *A Translator's Handbook on the Gospel of John*, 522; Barrett, *John*, 498.

[150] For the scholarly debate of a two-level interpretation of 16:2, see our discussion in Chapter 2.

[151] BDAG, "θλῖψις," 457, takes the word to mean "trouble that inflicts distress, *oppression, affliction, tribulation*" (italics original).

[152] Cf. Neyrey, *John*, 264–65.

overcome (cf. νενίκηκα) the κόσμος. With this, we can consider 16:1−33 as forming one unit.

John 16:5−15 presents the two-fold action of Jesus' going away and the subsequent coming of ὁ παράκλητος and what his coming entails.[153] In 16:8−11, the actions of ὁ παράκλητος in relation to the κόσμος are detailed. ὁ παράκλητος will "convict" (cf. ἐλέγξει) the κόσμος concerning sin, righteousness, and judgment (16:8−11).[154]

[153] For studies on the Spirit-Paraclete in the Gospel of John, see Rodolfo Galvan Estrada, "The Spirit as an Inner Witness in John 15.26," *JPT* 22, no. 1 (2013): 77–94; Jojko Bernadeta, *Worshiping the Father in Spirit and Truth: An Exegetico-Theological Study of Jn 4:20-26 in the Light of the Relationships Among the Father*, *the Son*, *and the Holy Spirit*, TG.T 193 (Rome: Pontificia Università Gregoriana, 2012), 265–78; J. Rahner, "Imagined Memory - the Farewell Speeches, the Spirit-Paraclete and Retrospective in the 'Gospel of John,'" *ZNW* 91, no. 1–2 (2000): 72–90; James Swetnam, "Bestowal of the Spirit in the Fourth Gospel," *Biblica* 74, no. 4 (1993): 556–76; Kenneth Grayston, "The Meaning of Paraklētos," *JSNT*, no. 13 (1981): 67–82, re-published with the same title in; "The Meaning of Paraklētos," in *New Testament Text and Language: A Sheffield Reader*, ed. Stanley E. Porter and Craig A. Evans (Sheffield: Sheffield Academic Press, 1997), 207–21; George Johnston, *The Spirit-Paraclete in the Gospel of John* (Cambridge, U.K.: Cambridge University Press, 1970).

[154] Scholars recognize the difficulty in the interpretation of ἐλέγχω in 16:8. This difficulty is also reflected in the various English Bible translations of ἐλέγχω, e.g., "prove wrong" (NRSV, REB), "convict" (NAB, NLT), "convince" (RSV), and "reprove" (KJV). BDAG, "ἐλέγχω," 315, identifies the following meanings of ἐλέγχω: (1) "to scrutinize or examine carefully" which is expressed in the verbs "bring to light," "expose," and "set forth"; (2) "to bring a person to the point of recognizing wrongdoing" as expressed in the verbs "convict" or "convince"; (3) "to express strong disapproval of someone's action," i.e., "reprove" or "correct"; and (4) "to penalize for wrongdoing," i.e., "punish" or "discipline." Deviating from the strict delineation in the meanings that BDAG provides, many scholars use "convict" in their interpretation of ἐλέγχω with nuances which encompass a combination of two or three of the four meanings which BDAG identified. For instance, Westcott, *John*, 228, points out the complexity of the meaning of "convict" since it involves the notions of "authoritative examination, of unquestionable proof, of decisive judgment, of punitive power." However, he also maintains that "convict" entails that the one who convicts sets before the "convicted" the issue so that it may be seen (i.e., exposed) and accepted as the truth (ibid.). Meanwhile, Michaels, *John*, 833, argues that while "convict" may be appropriate in 16:8, it is used in the sense of "exposing" or "bringing to light" the sin of the κόσμος before God, and not in making the κόσμος conscious of its sin. As to the use of ἐλέγχω with δικαιοσύνη and κρίσις, Michaels renders it as "reprove" or "prove wrong" (ibid., 834). This means that Jesus is proven right (i.e., vindicated) while the κόσμος is proven wrong with regard to its understanding of righteousness and judgment (ibid). There are seventeen occurrences of ἐλέγχω in the NT. Carson, *John*, 534, maintains that all the NT occurrences have to do with showing someone his or her sin and, consequently, it is an appeal for that person to repent. He interprets 16:8−11 to mean that ὁ παράκλητος will "convict" the world with regard to its sin, its righteousness, and its judgment (ibid., 537). The act of "convicting" means "shaming the world and convincing it of its own guilt, thus calling it to repentance" (ibid.). ὁ παράκλητος convicts the κόσμος of its sin of not believing in Jesus and its resultant effect of not having eternal life (ibid.). Carson argues that this conviction is intended to make the κόσμος turn back to Jesus (ibid.). He further argues that when ὁ παράκλητος convicts the κόσμος of its δικαιοσύνη, the lexeme δικαιοσύνη is used in a spurious sense similar to Isa 64:5 when the δικαιοσύνη of the people were compared to a filthy cloth (ibid.). He supports this argument with the Sabbath controversies in the Gospel which attest to how the righteousness of the Pharisees with regard to the observance of the Sabbath law was questioned by Jesus (cf. 5:5−16; 9:1−16; also 7:22−23). Carson notes that this spuriousness in the "religious righteousness" of the Pharisees is alluded to several times in the Gospel narratives even if δικαιοσύνη is not used (ibid., 538). Hence, when ὁ παράκλητος convicts the κόσμος of its δικαιοσύνη, it will reveal the error in its understanding and practice of δικαιοσύνη (ibid.).

Meanwhile, in 16:13−15, Jesus speaks about the role of ὁ παράκλητος, now called the Spirit of truth, in relation to the disciples. The Spirit of truth will make known (cf. ἀναγγελεῖ) to the disciples the things that are to come (16:13). Then in 16:16−22, Jesus tells his disciples of his departure and return in a little while. The repetition of the saying concerning Jesus' going away and returning (cf. 16:16, 17, 19, 22) emphasizes the importance of the theme of Jesus' departure and separation from the disciples and Jesus' return in the resurrection.[155] These events will bring both sorrow and joy to the disciples (16:6, 20, 22).[156]

Having presented the coming of ὁ παράκλητος and its role in relation to the disciples, Jesus continues with assertions which pertain to the relationship between the disciples and the Father. He tells the disciples that whatever they ask the Father in his name will be given them (16:23) and he enjoins them to ask and they will receive (16:24). The granting of the prayer request of the disciples by the Father is rooted in the love of the Father for the disciples (cf. γάρ) because the latter have loved Jesus and have believed that he came from God (16:27). Jesus' origin from the Father is reiterated in 16:28a. The double movement of Jesus from the Father towards the κόσμος and his departure from the κόσμος towards the Father is presented in 16:28.[157] Amid the disciples' affirmation of their belief that Jesus came from God (16:30), Jesus informs them of the coming of his hour, their desertion of him (16:32) and the trouble that awaits them in the κόσμος (cf. 16:33c). Within this context he exhorts them to have courage because he has "overcome" the κόσμος (16:33e). With the unifying theme of the relationship between Jesus and the κόσμος in vv. 28−33, we shall take 16:28−33 as the intermediate context of 16:33e.

Carson explains that because Jesus is going back to the Father, the disciples who are united with Jesus and who are empowered by ὁ παράκλητος will carry out this act of "convicting" in the same manner that Jesus convicted the world (cf. 3:19−21; 7:7; 15:22, 24) (ibid.). With regard to judgment, Carson explains that ὁ παράκλητος will convict the κόσμος with regard to its wrong sense of judgment, i.e., its spiritual blindness which is reflected in the way that it judged Jesus (ibid.). Jesus' disapproval of the way that the κόσμος judges is explicitated in 7:24: μὴ κρίνετε κατ᾽ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε (ibid.). With these interpretations, Carson was able to interpret the use of ἐλέγχω with regard to ἁμαρτία, δικαιοσύνη, and κρίσις without having to posit shifts in the meaning of ἐλέγχω (cf. Newman and Nida, *A Translator's Handbook on the Gospel of John*, 503, who maintain that there is no need to posit different meanings for this term which is used in the same context). Moreover, Carson was able to explain 16:8−11 with strong intratextual support.

[155] Cf. Carson, *John*, 543. While Barrett, *John*, 491, agrees that the context points to Jesus' death and resurrection, he maintains that the text could also be interpreted as Jesus' departure during his ascension to the Father and his return in the *parousia*. Hence, Barrett sees an ambiguity in John's use of these motifs (ibid.). Given the context of the utterance, we are more inclined to interpret the words of Jesus concerning his going away in a little while and return in a little while to refer to his death and resurrection.

[156] The evangelist presents Jesus' departure using the imagery of the pain and the joy that a woman experiences in childbirth. Carson, *John*, 544, notes that the imagery is also present in the OT (e.g., Isa 21:2−3; 26:16−21; 66:7−14; etc.). In these texts, the imagery describes the anguish which the people experience as they await for the promised salvation which the Messiah will bring (ibid.).

[157] With the explicit mention of Jesus' relationship with the Father and his return to the Father in 16:28, Lindars, *The Gospel of John*, 510, proposes that in these sayings, Jesus "is preparing for the point that the disciples' relationship with the risen Jesus gives direct access to God" (cf. 14:12−14).

6.3.2 The Text (John 16:33) and Its Intermediate Context (John 16:28−33)

John 16:33 reads: ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον. The verse contains Jesus' announcement of his triumph over the κόσμος (16:33e). It is situated within the intermediate context of his announcement concerning his origin from the Father and his coming into the κόσμος:

ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· (16:28ab)

This is a repetition of what was already mentioned in the immediately preceding clause:

ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον (16:27d)

The assertion concerning Jesus' coming εἰς τὸν κόσμον is juxtaposed to his assertion concerning his departure from the κόσμος and return to the Father.

πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. (16:28cd)

In the Last Discourse, as Jesus was approaching his hour and return to the Father, the evangelist reiterates Jesus' origin from the Father and his coming towards and presence ἐν τῷ κόσμῳ. Moreover, his use of the relational term πατήρ recalls his identity as the Son whom the Father sent. It brings to the consciousness of the hearer the relationship between the Father and the Son.[158] The significance of this relationship is alluded to in 16:32 when Jesus tells the disciples of the time when they would desert him, he will not be alone because the Father is with him. The two movements that are presented in 16:28 (i.e., movement from the Father towards the κόσμος and the movement from the κόσμος back to the Father) and the use of the relational term πατήρ hone in Jesus' origin from and relationship with the Father. He who has come εἰς τὸν κόσμον is from the Father. As Jesus was about to depart from the κόσμος and return to the Father, he informs his disciples of the fate that awaits them in the κόσμος. They will be scattered and they will leave him alone. Within this context, Jesus tells the disciples that in him they will have peace because he has "conquered" the κόσμος (16:33). Situated within the Last Discourse, the words of Jesus in 16:33e may be considered as words of consolation and encouragement which are aimed at strengthening the faith of the disciples when the time of persecution comes (cf. ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε (16:33ab).[159]

[158] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 67. See also our discussion on Profiling in Chapter 3, section 3.4.3.1.

[159] Michaels, *John*, 855, considers these words as both a warning and an assurance.

6.3.3 The Construal of κόσμος in John 16:33

John 16:33 is composed of five clauses. Within these clauses are two occurrences of κόσμος. We shall analyze these two occurrences, even though the main focus of this section is 16:33e. The text reads:

16:33a ταῦτα λελάληκα ὑμῖν
b ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε.
c ἐν τῷ κόσμῳ θλῖψιν ἔχετε·
d ἀλλὰ θαρσεῖτε,
e ἐγὼ νενίκηκα τὸν κόσμον.

The speaker of the utterance is Jesus. He is the one construing the scene. John 16:33a has Jesus (as implied by the verb) and his dialogue partners, the disciples (cf. ὑμῖν), in the viewing frame. In the next clause, Jesus as speaker is construed with maximal objectivity as he puts himself onstage (cf. ἐν ἐμοί) as the one who can give peace to the disciples.[160] The clause presents Jesus as the trajector and the disciples as the landmark. In 16:33c, Jesus is taken out of the viewing frame and in his place is κόσμος as the trajector with the disciples for its landmark. In 16:33d, the disciples are put on the onstage region with Jesus as the latter encourages them: ἀλλὰ θαρσεῖτε. The disciples are present in the onstage region in all four clauses. However, in the final clause, the speaker Jesus is construed with maximal objectivity and is foregrounded (cf. ἐγώ). ὁ κόσμος from 16:33c is picked up and is put onstage together with Jesus. The explicit mention of ἐγώ by the speaker and its pre-posing put the highest degree of prominence on this participant and its action with ὁ κόσμος as the landmark.[161]

In the previous four viewing frames, Jesus and ὁ κόσμος do not co-occur. The shift in the participants with the co-occurrence of Jesus and ὁ κόσμος in 16:33e calls the attention of the hearer to the significance of its assertion.[162] The shift is not just at the level of the participants in the clause, but more importantly on what is being asserted. The claim in 16:33c that the disciples will have trouble in the κόσμος has already been introduced previously at several points in the Gospel (cf. 15:18−21; 16:2, 32). That Jesus gives peace to the disciples as asserted by 16:33b has also been introduced (cf.14:27). Then, finally, in 16:33e, Jesus makes the decisive statement of his triumph over ὁ κόσμος (16:33e).[163] This is the only instance in the Gospel where νικάω is used. Uttered within a

[160] See our discussion on Perspective in Chapter 3, section 3.4.4.

[161] See Chapter 5, n. 28 on the significance of the pre-posing of the subject in a highly-inflected predicate-first language.

[162] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 60. For the notion of contrastive focus, see Chapter 5, n. 28.

[163] Cf. 12:31 where Jesus speaks about the judgment of the κόσμος and the driving out of ὁ ἄρχων τοῦ κόσμου τούτου, 14:30 where Jesus claims that ὁ τοῦ κόσμου ἄρχων has no power over him, and 16:11 where he claims that ὁ ἄρχων τοῦ κόσμου τούτου is already condemned. In 12:31 and 16:11, ὁ ἄρχων τοῦ

context of the Last Discourse, the different focusing elements alert the reader to the importance of the assertion in 16:33e.[164]

6.3.3.1 κόσμος in John 16:33c

John 16:33c reads: ἐν τῷ κόσμῳ θλῖψιν ἔχετε. We note the pre-posing of the prepositional construction ἐν τῷ κόσμῳ. It is syntactically constructed in the same way as the previous clause following the structure prepositional phrase (ἐν + nominal) + object + verb. Both clauses use the same verb (cf. ἔχω). The juxtaposition of these two clauses which have a parallel structure signals the reader to interpret one in relation to the other. The contrast that is presented is striking. While in Jesus (ἐν ἐμοί), the disciples have peace (cf. εἰρήνην), in the world (ἐν τῷ κόσμῳ), they will have trouble (cf. θλῖψιν).

6.3.3.1.1 The Semantic Role (SR) of κόσμος in 16:33c

To understand the SR of κόσμος in 16:33c, we need to clarify how it is used in the clause. Generally, the phrase ἐν τῷ κόσμῳ is rendered in English as "in the world" (e.g., NAB, NJB, NRS, and NRSV). With the rendering of ἐν τῷ κόσμῳ as "in the world," the spatial dimension of ὁ κόσμος as the arena where the persecution occurs is profiled.[165] Hence, what immediately comes to the mind of the reader who reads "In the world you will have trouble" (16:33c NAB) is an interpretation where the world as a place of inhabitation of human persons is seen as a place of trouble. The translation does not explicitate who causes the trouble.[166] But aside from marking location in relation to place, ἐν could also mark a location in relation to persons.[167] In this case, "among" is used instead of "in." If κόσμος in John is generally used with an anthropological nuance, the use of "among" would be compatible with this use. With "among," the anthropological meaning of κόσμος is profiled, hence, we could render 16:33c as "Among human persons, you will have trouble" (our translation). In this translation, κόσμος has the meaning of "human persons." This translation presents κόσμος (i.e., the world of human persons) with a primarily anthropological nuance as the setting of the persecution of the disciples and alludes to its role as the Agent that causes the trouble of the disciples.

κόσμου τούτου is presented as the recipient of the action without the clause naming explicitly the agent of the action.

[164] Cf. Langacker, *Cognitive Grammar: A Basic Introduction*, 60. See our discussion on Focusing in Chapter 3, section 3.4.2.

[165] Robertson, *Grammar,* 586, identifies the nuance of this use of ἐν to mean "inside."

[166] If we recall our discussion of 15:18 (see 6.1.5 above), we pointed out the hatred of ὁ κόσμος towards the disciples. If ὁ κόσμος hates the disciples, it is plausible that ὁ κόσμος which is part of the prepositional construction in 16:33c is the implied cause of the trouble of the disciples.

[167] BDAG, "ἐν," 326–27. See also our discussion of ἐν τῷ κόσμῳ in Chapter 4, section 4.2.3.2.The following translations of 13:31 and 14:13 by NIRV reflect the use of ἐν as an agent marker.

Traditional Greek grammars have recognized the many uses of ἐν and one of these is its instrumental use.[168] W. Elliger maintains that the instrumental use "comes close to being causal."[169] In the instrumental usage, the instrument does not only refer to non-human entities (cf. Mat 3:11: 26:52; Joh 1:33; etc.) but also to human persons (cf. Act 17:31; 1Co 6:2; 7:14; Rom 3:24) and to powers that act through human persons (Mar 3:22, par. Mat 9:34).[170] The texts which Elliger identifies as supporting the "instrumental function" of ἐν (i.e., Act 17:31; 1Co 6:2; 7:14; Rom 3:24) show ἐν as marking the agent[171] of the clause based on the CG definition of the term, i.e., the Agent is an entity which acts to cause change upon its landmark (i.e., the Patient).[172]

If we follow Elliger and interpret ἐν of the phrase ἐν τῷ κόσμῳ in 16:33c to be used in the instrumental sense, then the nominal κόσμος can be interpreted as the cause of the trouble. This interpretation of ἐν τῷ κόσμῳ in 16:33c is reflected in the translation of Newman and Nida: "The world will make you suffer" (16:33c).[173] With this interpretation, the function of the nominal κόσμος in the pre-posed prepositional phrase

Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη **ἐν αὐτῷ**· (13:31)	After Judas was gone, Jesus spoke. He said, "Now the Son of Man receives glory. And **he brings** glory to God. (13:31 NIRV)
καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ **ἐν τῷ υἱῷ**. (14:13)	"And I will do anything you ask in my name. Then **the Son** will bring glory to the Father. (14:13 NIRV)

[168] BDAG, "ἐν," 328.

[169] Winfried Elliger, "ἐν," *EDNT,* vol. 1, ed. Horst Balz and Schneider (Grand Rapids, MI: Eerdmans, 1991), 448–49.

[170] Ibid., 448.

[171] We are using the uncapitalized form "agent" to refer to the actor who initiates the action but without necessarily effecting change on the landmark. We use the capitalized "Agent" to refer to the semantic role of the actor or participant in the clause based on the definition of Agent by Langacker. Hence, while the entity which has the SR of Agent is always equated with the agent or actor, it does not always follow that the "agent" has the SR of Agent based on the definition of Langacker.

[172] In BDAG's classification, the texts which Elliger identified fall under the function of ἐν as a marker of agency (BDAG, "ἐν," 329). Interestingly, BDAG's rendering of ἐν in these texts as "with the help of" or "through" implies an "instrumental usage." The overlap in the delineations between "instrument" and "agency" which we have presented reflects what Elliger notes to be the difficulty in clearly distinguishing one meaning of ἐν from another because of its meaning extension (Elliger, "ἐν," *EDNT*, vol. 1, 448). Meanwhile, the function of ἐν as an agent marker has been noted by Robertson who claims that while in the NT ὑπό normally expresses the "direct agent" and δία expresses the "intermediate agent (Mat 1:22), other prepositions like ἐν (Col 1:17), ἐκ (Joh 1:13), παρά (Joh 1:6), ἀπό, etc. are also used (Robertson, *Grammar*, 534). We are cognizant that the way Robertson uses the term "agent" may be slightly different from the way CG uses this term. For instance, in the distinction that he made between the "direct agent" and the "intermediate agent," the "direct agent" would be what CG considers as Agent while the "intermediate agent" would be considered by CG as Instrument. See our discussion of Semantic Roles under the Section on Conceptual Archetypes in Chapter 3, section 3.3.

[173] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 521. The rendering of a prepositional construction which emphasizes the agentive role of the object of the preposition is also reflected by NIRV in its translations of 13:31 and 14:13. See n. 173.

is focalized. ὁ κόσμος is the trajector which is the focus of the utterance. As such, it receives the primary spotlight. As the participant in the utterance that affects the object, ὁ κόσμος has the SR of Agent. The disciples are the landmark of the action of ὁ κόσμος and, consequently, receive the secondary spotlight. Because it is affected by the trajector, the disciples have the SR of Patient.

The translation of Newman and Nida which points to the active role of ὁ κόσμος as the cause of the trouble of the disciples is not without contextual basis. According to Newman and Nida, the NT uses θλῖψις[174] to refer to the suffering that the believers of Jesus must endure.[175] In Mat 24:9, θλῖψις is used within the context of persecution because of one's allegiance to Jesus. The disciples will be tortured and killed (ἀποκτείνω) and hated (μισέω) because of the name of Jesus (Mat 24:9). The Matthean Jesus identifies all the nations (cf. ὑπὸ πάντων τῶν ἐθνῶν) as the agent for these actions.[176] Other images of trouble include the disciples' falling away (σκανδαλίζω), and their betrayal of and hatred for one another (Mat 24:10). Then comes the assurance that the one who endures to the end will be saved (Mat 24:13). These Matthean images in relation to the nominal θλῖψις are akin to what is presented in John 16.

John already alludes to the persecution of the disciples in 16:1−2. They will be expelled from the synagogues (cf. ἀποσυνάγωγος[177]). There is an allusion to their getting killed (cf. ἀποκτείνω). Behind the actions of hostility in 16:2 (cf. ὅτι) is an agent who is described as not knowing either the Father or Jesus (16:3). While the agent is only referred to as πᾶς (16:2), the identity of this agent could have already been introduced in the preceding chapter. John 15:18−19 narrates the hatred of ὁ κόσμος towards Jesus and the disciples. Just as ὁ κόσμος persecutes (διώκω) Jesus, so will it persecute (cf. διώκω) the disciples because of their allegiance to Jesus (15:20). What is stated in 16:3 has already been alluded to in 15:21: ὁ κόσμος is hostile towards Jesus and the disciples because it does not know the one who sent Jesus (15:21; cf. 1:10c; 17:25a).

With this, we can infer that the agent of 16:1−3 is the κόσμος that is mentioned in 15:18−21. When interpreted within its larger context, the assertion in 16:33c which foregrounds ἐν τῷ κόσμῳ highlights the active role of the κόσμος in the fate of the disciples. When Jesus talks about the θλῖψις which the disciples will experience from ὁ κόσμος, he is pointing to the hostile actions in 15:20 and 16:2.[178] Hence, even though ὁ κόσμος is part of a prepositional construction, it has a significant function in the clause. It is the trajector, i.e, the foregrounded participant that is responsible for the trouble of the

[174] The only other occurrence of θλῖψις in John is in 16:21 which pertains to a woman's pains in childbirth. Jesus uses this metaphor to describe the anguish which the disciples will experience during his departure, but which will turn into joy when he returns in the resurrection.

[175] Newman and Nida, *A Translator's Handbook on the Gospel of John*, 522. They cite the following texts: Mar 4:17; 13:19, 24; Act 11:19; Eph 3:13; and Rev 7:14 (ibid.). BDAG "θλῖψις," 457, identifies two meanings of θλῖψις: "trouble that inflicts distress" and "inward experience of distress."

[176] Cf. BDAG, "ὑπό," 1035−36, for the function of ὑπό as a marker of agency or cause.

[177] With regard to the debate on the historicity of this claim, see our discussion in Chapter 2.

[178] Cf. Brown, *John*, vol. 2, 737.

disciples. As such, its SR is that of an Agent while the disciples (its landmark) have the SR of Patient.

6.3.3.1.2 The Referents of ὁ κόσμος in 16:33c

The assertion in 16:33c is presented as Jesus' direct address to his disciples. This implies that ὁ κόσμος as Agent would refer to those who will be involved in the active persecution of the disciples who are Jesus' dialogue partners in this usage event. John 16:33c uses the present indicative active form ἔχετε.[179] NRSV and RSV translate it as "face" and "have," respectively. However, some translators render the verb as "will have" (e.g., NAB, NIRV, and NJB). Since we consider θλῖψιν ἔχετε in 16:33c to refer to the actions in 15:20 and 16:2 which use the future indicative (cf. διώξουσιν and ποιήσουσιν, respectively), we follow the translation of ἔχετε as "will have" which indicates events which are still about to happen.[180]

Unlike the author of Acts, John does not explicitly mention the identity of the persecutors of the disciples.[181] In the immediately preceding discussion, we indicated the active role of ὁ κόσμος in the trouble which the disciples will encounter. Hence, we indicated that the referent of ὁ κόσμος in 16:33c is the same as that of 15:18−19. John 15:18−19 present ὁ κόσμος as an entity which hates both Jesus and the disciples. Jesus claims in 15:20 that just as he was persecuted, so will his disciples be. However, anaphorically, it can be inferred that the κόσμος that hates is also the same κόσμος that persecutes. They are people whom Jesus had spoken to (15:22) and who have seen his works (15:24), but still refuse to believe. They hated both Jesus and the Father (15:23, 24). The text is explicit that the reason behind their persecution of the disciples is that they do not know the Father or Jesus.[182] The claim is made twice.

> ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
> ὅτι οὐκ οἴδασιν τὸν πέμψαντά με. (15:21)

> καὶ ταῦτα ποιήσουσιν ὅτι
> οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. (16:3)

[179] From a verbal aspect perspective, Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed. (Sheffield: Sheffield Academic Press, 1999), 31, argues that the present tense form "is used whenever one wishes to draw attention to a given event."

[180] For the futuristic use of the present, see BDF, § 323 and Moulton, *Prolegomena*, 120.

[181] The persecution of the disciples are attested in Acts 4:1−3, 5:17−18, 40−41; 9:29; 12:1−3; etc. In these texts various people are identified as the Agents of the disciples' persecution, e.g., the chief priests, the captain of the temple, the Sadducees, and King Herod.

[182] The verbs οἶδα and γινώσκω are used. See our discussion in Chapter 5, section 5.2.4.3 on the theological nuances of γινώσκω in John.

As we have discussed during our analysis of 17:25a, the depiction of ὁ κόσμος as an entity which does "not know" God can be interpreted in the gnomic sense.[183] In other words, the evangelist recognizes that there exists among human persons a condition of "not knowing" God. Because Jesus and God are one, the Johannine Jesus could claim that not knowing him entails not knowing God (cf. 16:3), in the same manner that hatred for him is also hatred for the Father (15:23). If not knowing God or Jesus is the reason why ὁ κόσμος inflicts trouble upon the disciples (cf. 15:21; 16:3), if not knowing God is a condition that could be present among some members of the human race, and if Jesus claims that "a servant is not greater than his master" (15:20), then the followers of Jesus at any point in time or in any place could expect affliction from human persons who do not know God or Jesus.

Therefore, when Jesus asserts in 16:33c ἐν τῷ κόσμῳ θλῖψιν ἔχετε, his claim does not only pertain to the experience that his dialogue partners (i.e., the disciples) will face but also what awaits his future disciples. The present indicative active ἔχετε allows for this interpretation because it could also indicate an action which is not bounded by time.[184] Meanwhile, ἔχω which is used in this clause and rendered "have" in English translations may be categorized as an imperfective verb which profiles a stable condition signifying the continuity of the condition through time.[185] Our timeless interpretation of 16:33c is also supported by the Prayer of Jesus in Chapter 17 which includes not only the disciples but also those who will believe in him through them (cf. 17:20). Hence, ὁ κόσμος in 16:33c profiles human persons in their hostility towards the disciples, a hostility which is due to the fact that they do not know God or Jesus. The use of ὁ κόσμος in 16:33c reveals the evangelist's perception of an aspect of the character of human persons, i.e., the capacity to inflict trouble upon the followers of Jesus. In sum, we can say that while the referent of ὁ κόσμος in 16:33c are those who will persecute Jesus' original disciples, it also encompasses anyone who will persecute any disciple of Jesus. Hence, the referent of ὁ κόσμος in 16:33c is neither confined to a particular time and place, nor to a particular ethnic group.

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[183] See Chapter 5, section 5.2.4.2. See also our discussion of 1:10c in Chapter 4, section 4.2.3.4.

[184] Porter, *Idioms*, 30–33, maintains that the present tense-form could indicate (1) a present action (descriptive, progressive, conative, iterative present), (2) a past action (historic present), (3) a future action (futuristic present), (4) an action that occurs at any time (gnomic present), or (5) an action that is timeless, such as the ones that are contained in the parables. Because the present tense-form can be used to stand for either a past or a future action, Moulton, *Prolegomena*, 120, is right to argue that "the Present is not primarily a *tense*" in the usual way that *tense* is understood." See also Maximilian Zerwick, *Biblical Greek: Illustrated by Examples*, 9th repr. (Roma: Gregorian & Biblical Press, 2011), 77, who uses the word *tense* with inverted commas. Zerwick maintains that when using the word *tense*, one must "distinguish carefully between the notion of the time of an action and of the manner [i.e., aspect] in which the action is regarded [...]" (ibid).

[185] Langacker, *Cognitive Grammar: A Basic Introduction*, 147. See our discussion on the imperfective in Chapter 3, Section 3.5.

6.3.3.2 κόσμος in John 16:33e

John 16:33e reads ἐγὼ νενίκηκα τὸν κόσμον. In a highly-inflected predicate-first language, the explicit use of ἐγώ and pre-posing it in the clause indicates the importance which the evangelist wants to place on this nominal and what it asserts.[186] As we have earlier mentioned, Jesus (cf. ἐγώ) who is the speaker puts himself onstage thereby achieving maximal objectivity. This means that Jesus is the most salient participant in the clause.[187] Jesus is the trajector who receives the primary spotlight while ὁ κόσμος as the landmark receives the secondary spotlight.[188] As earlier mentioned, 16:33e contains the Gospel's singular use of νικάω.[189] The use of this verb in 16:33e has been rendered in various ways, e.g., "conquered" (NRSV, NJB); "won…over" (NIRV); "defeated" (TEV); "overcome" (TNIV). Several meanings of this word have been identified by BDAG, namely: (1) "to win in the face of obstacles," (2) "to overcome someone," or (3) "to surpass in ability."[190] For BDAG, the use of νικάω in 16:33e falls under the second meaning.[191]

6.3.3.2.1 The Semantic Role (SR) of κόσμος in 16:33e

The victory of Jesus over ὁ κόσμος implies that he is stronger and more powerful than ὁ κόσμος (cf. Luk 11:22).[192] Does this victory mean that Jesus acted upon ὁ κόσμος and effected a change upon the latter that led to its defeat? If this is so, what kind of action did Jesus do which effected a change in ὁ κόσμος? To answer these questions, we need to go back to our discussion on the SR and the referents of ὁ κόσμος in 16:33c. In 16:33c, Jesus tells the disciples that ὁ κόσμος will give them trouble. However, this statement is mitigated by the succeeding clauses.

ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον (16:33de)

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[186] See Chapter 5, n. 29.

[187] Cf. Langacker, *Foundations*, vol. 1, 131. See our discussion on Perspective in Chapter 3, section 3.4.4.

[188] See our discussion on Prominence in Chapter 3, section 3.4.3. In particular, see sub-section 3.4.3.2 on Trajector/Landmark alignment.

[189] The NT uses νικάω in the following contexts: the parable of the "defeat" one who is weaker by one who is stronger (Luk 11:22); an exhortation to not be "overcome" by evil, but to "overcome" evil with good (Rom 12:21); and the "overcoming" of the Evil One and the κόσμος by the Christian believers in 1Jo 2:13 and 1Jo 5:4−5, respectively. The bulk of the NT's use of νικάω can be found in the Book of Revelation where 17 of the total 28 occurrences of this word occur. Christ is presented as a conqueror (cf. Rev 3:21; 5:5; 6:2; 17:14). Traugott Holtz, "νικάω," ed. Horst Balz and Schneider, *EDNT*, vol. 2 (Grand Rapids, MI: Eerdmans, 1991), 468, maintains that underlying the use of the substantive ὁ νικῶν in the Book of Revelation is "the concept of the world as the theater of the battle waged by the antigod against God, in which the historical actions of the individual can either support or oppose the antigod."

[190] BDAG, "νικάω," 673.

[191] Ibid.

[192] Cf. Holtz, "νικάω," 467.

The use of the adversative particle ἀλλά marks the corrective that 16:33de makes to the implication of Jesus' statement in 16:33c.[193] ὁ κόσμος will give trouble to the disciples which would create fear among them and challenge their resolve to follow Jesus (cf. σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια in 16:32). Jesus anticipates this experience and corrects it with his assertion in 16:33de. Jesus enjoins the disciples to take courage because the entity which will bring them trouble has already been overcome by him (cf. νενίκηκα). We can therefore perceive a connection between the κόσμος that causes the trouble of the disciples and the κόσμος that Jesus has defeated. How did Jesus defeat ὁ κόσμος?

In the preceding discussion, we mentioned that the plight of the disciples resembles the plight of Jesus. ὁ κόσμος hates the disciples, in the same manner that it hates Jesus (15:18−19). Because no servant is greater than his master, the things which they did to Jesus, they will also do to the disciples (15:20). Therefore, when Jesus claims that ὁ κόσμος will bring trouble to the disciples (16:33c), he is at the same time alluding to the same κόσμος which brought trouble to him. Because the idea of Jesus' persecution and death lies at the background of the assertion in 16:33c, Jesus is able to counter his warning in 16:33c (ἐν τῷ κόσμῳ θλῖψιν ἔχετε) with his definitive claim in 16:33de (ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον (16:33). In other words, the sense of what he is saying to the disciples in 16:33cde could be paraphrased as follows: "ὁ κόσμος will persecute and put you to death, but take courage because while ὁ κόσμος also persecuted me and put me to death, I was able to overcome death and so will you if you remain in me!"[194]

The trouble that Jesus warns the disciples include persecution and death (cf. 15:20; 16:2), the same trouble that he himself faced. In our analysis of the referents of ὁ κόσμος in 7:7, we have identified that the people who are hostile to Jesus are the dwellers of Judea who do not believe in Jesus, who desire to kill him, and who ordered his arrest. The evangelist names them as the ἀρχιερεῖς and the Φαρισαῖοι (cf. 11:47−53, 57). The ultimate goal of these people is for Jesus to die so that the Romans will not destroy their nation and their temple (11:47−50). Therefore, when Jesus claims in 16:33e that he has overcome ὁ κόσμος, the κόσμος that he was referring to are those people who plotted his demise. Jesus did die. He was sentenced to death and crucified. In this event, Jesus is the Patient and the Agents are those persons who are responsible for his death. However, through his resurrection, Jesus triumphed over their plot of wanting him dead. Precisely because of this transient absence in death and then his return in the resurrection, Jesus could tell his disciples: "A little while, and you will no longer see me, and again a little while, and you will see me" (16:16; cf. 16:17, 18, 19; also 14:19).

[193] Following the position of Jacob K. Heckert, *Discourse Function of Conjoiners in the Pastoral Epistles* (Dallas, TX: SIL International, 1996), 23, Runge, *Discourse Grammar*, 93, contends that ἀλλά "provides a corrective to whatever it stands in contrast with." Runge explains that it "[...] adds the unique constraint of correcting some aspect of what precedes" (ibid.).

[194] This is our own paraphrase of 16:33cde.

Through his resurrection, Jesus overcame death which his persecutors desired for him. Hence, he is able to assert that he overcame ὁ κόσμος. In this usage event, Jesus did not directly act upon ὁ κόσμος, i.e., the persons who plotted and carried out his death. The victory of Jesus did not come about as a result of effecting a change in ὁ κόσμος. His victory is over death, the condition which ὁ κόσμος effected upon him. While the allusions to the role of ὁ κόσμος in his persecution indicate that ὁ κόσμος has the SR of Agent and Jesus is the Patient (cf. 15:18−20), ὁ κόσμος in 16:33e (i.e., those who are responsible for his arrest and death) is not being acted upon by Jesus. Hence, ὁ κόσμος in 16:33e may be considered as having the SR of Zero. As one who experiences the transformation from death to life which is the meaning of his victory over ὁ κόσμος, Jesus has the SR of Experiencer. Paradoxically, while the part of ὁ κόσμος that persecuted Jesus and caused his death could claim to be victorious, Jesus' rising from the dead in his resurrection reveals his victory and their defeat. This is another instance of Johannine irony. Jesus' victory over ὁ κόσμος without directly acting upon it intensifies the irony of the assertion.

6.3.3.2.2 The Referents of ὁ κόσμος in 16:33e

Our preceding discussion has already alluded to the referent of ὁ κόσμος in 16:33e. We posited that the words of Jesus in 16:33e refer to his triumph over death. Hence, we proposed that κόσμος in 16:33e refers to those who were directly involved in the arrest and death of Jesus. The resurrection is Jesus' victory over death and, consequently, it can be deduced that Jesus has defeated those who wanted him dead. However, as we have pointed out during our analysis of the referent of ὁ κόσμος in 16:33c, the κόσμος of which Jesus warns his disciples does not only pertain to those who will persecute his original disciples but also those who will persecute future believers. In other words, the effect of Jesus' victory over death (i.e., the gift of eternal life) will continue and will be shared by all disciples of Jesus if they abide in him.[195] Just as the κόσμος (i.e., those who were responsible for his death) which persecuted Jesus was defeated, the κόσμος that will persecute and kill the disciples and the future believers will also be defeated.

Our position is supported by the use of the perfect indicative active form of νικάω which indicates the continuation of the effect of a completed action.[196] Thus, when Jesus claims that he has overcome the κόσμος, the referent of κόσμος is anyone associated with his own persecution and death as well as the persecution and death of his disciples and anyone who believes in him. As we shall discuss in the succeeding sections, these persons are influenced by ὁ ἄρχων τοῦ κόσμου τούτου. Hence, the defeat of the persecutors of Jesus and his followers is ultimately the defeat of ὁ ἄρχων τοῦ κόσμου τούτου.

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[195] Cf. Lindars, *The Gospel of John*, 514–15. For the use of the perfect to express a continuing effect on the subject or on the object, see BDF, § 342. Reicke, "Positive and Negative Aspects of the World in the NT," 356, argues that while the title κύριός in 20:28 is used to refer to Jesus' earthly ministry, it mainly pertains to his victory over death which points to his universal lordship.

[196] Cf. BDF, § 340.

Our interpretation of the referents of κόσμος also finds intratextual support. Jesus' prayer for the Father to protect the disciples from the Evil One who is in the κόσμος (17:15) implies future persecutions. As he sends the disciples εἰς τὸν κόσμον, he again gives them his assurance of peace (20:21) knowing the hostility and possible death that they will encounter in the κόσμος (cf. 15:18−19; 16:2; 17:14). He exhorts the disciples to have courage despite the persecution of ὁ κόσμος and to remain in their faith in him, because even if they die, they will share his victory over the κόσμος. Jesus promises them eternal life. This could be the reason why there is a repetition of the theme of his going away and return, i.e., the resurrection. He needs to emphasize to his disciples the facticity of this event so that along with his other promises and assurance, they will be at peace amid threats of persecution and death.

Our interpretation coheres with the Gospel's presentation of Jesus as the source of eternal life. By asserting Jesus' triumph over death, the Gospel has come full circle in its proclamation of Jesus as the Father's supreme life-giving gift to the κόσμος: "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (3:16). For the evangelist, entailed in the following of Jesus is the possibility of persecution and death. This will be carried out by those who do not know God or Jesus (cf. 15:21; 16:3). They belong in the κόσμος (cf. 8:23). Jesus has taken the disciples ἐκ τοῦ κόσμου (15:19) and, consequently, they have become οὐκ ἐκ τοῦ κόσμου (17:14, 16; cf. 8:23) and are hated by the κόσμος (15:18−19). Amid persecutions, Jesus enjoins them to remain in him (15:4−10) and to witness to him in the κόσμος (cf. 15:27; also 17:18). Within this context, Jesus' words in 16:33e for all those who believe in him, i.e., all his original and future disciples, are aimed at encouraging and sustaining their faith (cf. 20:31).[197]

6.3.4 Ὁ ΚΟΣΜΟΣ AND Ὁ ἌΡΧΩΝ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ

In the beginning of our exploration of 16:33 we quoted Carson who interpreted Jesus' victory over the κόσμος in 16:33e as echoing his victory over the prince of the world (ὁ ἄρχων τοῦ κόσμου τούτου) without directly claiming that ὁ κόσμος and ὁ ἄρχων τοῦ κόσμου τούτου have the same referent.[198] The lexical structure ὁ ἄρχων τοῦ κόσμου (τούτου) occurs three times in the Gospel (12:31; 14:30; 16:11). As the hour of Jesus approaches, Jesus claims that it will be driven out (12:31). During his Last Discourse, Jesus further states that it has no power over him (14:30) and in 16:11, he claims that it is already judged. The discussion of Jesus' victory over ὁ κόσμος in 16:33e calls for an exploration of ὁ ἄρχων τοῦ κόσμου τούτου due to some similarities in the characterization of both entities.[199] Both nominal structures are portrayed to be in conflict with Jesus. Both are used within a narrative context of Jesus' death. The evangelist speaks of the judgment

[197] Cf. Judith L. Kovacs, "'Now Shall the Ruler of This World Be Driven Out' : Jesus' Death as Cosmic Battle in John 12:20-36," *JBL* 114, no. 2 (1995): 235.

[198] Cf. Carson, *John*, 550.

[199] Kovacs, "Jesus' Death as Cosmic Battle," 230.

of ὁ κόσμος (12:31) and also of ὁ ἄρχων τοῦ κόσμου τούτου (16:31). These points of convergence reveal an interrelationship between ὁ κόσμος and ὁ ἄρχων τοῦ κόσμου τούτου.

Most interpreters contend that John uses the nominals ὁ ἄρχων τοῦ κόσμου (τούτου), Satan,[200] the devil, or the evil one to refer to the same supernatural being.[201] But what exactly does Jesus mean when he claims that ὁ ἄρχων τοῦ κόσμου τούτου will be cast out (12:31) or that it is coming but it has no power over him (14:30)? If we follow the scholarly consensus which considers ὁ ἄρχων τοῦ κόσμου τούτου as referring to Satan or the devil or the evil one, does the condemnation and casting out of ὁ ἄρχων τοῦ κόσμου τούτου in 12:31 imply that the evil one has ceased to exist after Jesus' exaltation on the cross and resurrection? This does not cohere with the prayer of Jesus for the disciples in Chapter 17 where he asks the Father to protect them from the evil one (17:15).[202] To understand the lexical structure ὁ ἄρχων τοῦ κόσμου τούτου, there is a need to look into the possible background of John's use of it.

T. Löfstedt points out that expressions similar to ὁ ἄρχων τοῦ κόσμου τούτου are present not only in other NT writings (e.g., ὁ διάβολος in Luk 4:6; par. Mat 4:8; ὁ θεὸς τοῦ αἰῶνος τούτου in 2Co 4:4; ὁ πονηρός in 1Jo 5:18) but also in the writings of early Christian authors like Ignatius of Antioch (e.g., ὁ ἄρχων τοῦ αἰῶνος τούτου in Ign. Eph. 17:1; 19:1; Ign. Magn. 1:3; Ign. Trall. 4:2; Ign. Rom. 7:1; Ign. Phld. 6:2; Barn. 18:2).[203] He suggests that these occurrences indicate that the idea of a world that was under the power of the devil was "commonplace in early Christianity."[204] B. Witherington surmises that just like the other NT writers, John (and the Johannine Jesus) believed in the existence of supernatural evil powers: "These figures were not considered mere myths by most of the ancients, as they are by many modern persons, including various New Testament scholars."[205]

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[200] For works on the identity and function of Satan or the Devil in the biblical narratives, see Dave L. Mathewson, "The Devil: Murder, Liar, and Defeated Foe," in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John*, ed. Steven A. Hunt, D. Francois Tolmie, and Ruben Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 421–27; Paul Metzger, *Der Teufel* (Wiesbaden: Marix Verlag, 2012); and Elaine Pagels, *The Origin of Satan* (New York: Vintage, 1996).

[201] Cf. Stuckenbruck, "Protect Them from the Evil One," 143; Bruner, *John*, 727; Michaels, *John*, 696; Löfstedt, "The Ruler of This World," 58; Keener, *The Gospel of John*, vol. 2, 880; Beasley-Murray, *John*, 214; Kovacs, "Now Shall the Ruler of This World Be Driven Out," 228; Carson, *John*, 443; and Barrett, *John*, 426.

[202] Löfstedt, "The Ruler of This World," 65, attempts to solve this problem by suggesting the need to identity the place from where the devil was driven out. He posits that John was acquainted with the OT tradition of Satan's role as an accuser who is part of the divine council a (cf. Job 1-2; Zec 3:1-4; also Rev 12:10) (ibid.). Thus, when John claims that the devil has been driven out, he refers to the casting down of the devil from its former position as a member of the heavenly court (ibid.). Because of this, the devil is present on earth (ibid., 73).

[203] Ibid., 56–57.

[204] Ibid., 57.

[205] Witherington, *John's Wisdom*, 224–25. In his study of texts from Qumran, Stuckenbruck, "Protect Them from the Evil One," 145–47, confirms the community's belief in the existence of evil powers (cf.

For J. Kovacs, John's use of ὁ ἄρχων τοῦ κόσμου τούτου is within the context of the "ancient myth of cosmic combat" which is also present in apocalyptic texts.[206] She contends that the cross is "the locus of a cosmic battle, in which Jesus achieves a decisive victory over Satan."[207] Before the publication of Kovacs' work, B. Reicke has already pointed out that this cosmic battle is rooted in the OT biblical perspective of the battle between good and evil: "[t]he ideological *background* of the NT conceptions on the universe is found in the OT and post-exilic Judaism."[208] While the starting point of the battle is in the OT, Reicke asserts that its culmination is in the Christ of the NT.[209]

In connection with our analysis of κόσμος in 16:33e, we propose to interpret ὁ ἄρχων τοῦ κόσμου τούτου as a spiritual power that brings about death. Written in a milieu where people believe in the existence of evil powers, we posit that John could have conceived of ὁ ἄρχων τοῦ κόσμου τούτου as an evil power, a power of death which influenced ὁ κόσμος to hate Jesus and the disciples, a hatred which ultimately resulted in the latter's persecution and death (cf. 15:20; 16:2, 33).[210] This same power (cf. Satan) entered Judas at the last supper (13:27) so that after he left the table, Jesus would speak to his disciples about his glorification through his death: νῦν ἐδοξάσθη ὁ υἱὸς τοῦ

1QS 1.23−24; 2.19; 1QM 14.9−10; 4Q510 1.4−6a). He maintains that the prayers of the community which request protection from evil powers, e.g., the Prayer of Deliverance (11Q5 col. 19), the Aramaic Levi Document (4Q213a = 4QTLevia frag. 1 1.10; par Jub. 1.19−20), the Book of Jubilees 10.3−6, 12.19−20, etc., are pieces of literary evidence which point to the interrelated assumption that "the present age is under the dominion of evil" and that these evil powers are "essentially defeated and await certain eschatological destruction" (ibid., 147−59).

[206] Kovacs, "Now Shall the Ruler of This World Be Driven Out," 228.

[207] Ibid., 246. For a similar position, see Mathewson, "The Devil: Murder, Liar, and Defeated Foe," in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John*, ed. Steven A. Hunt, D. Francois Tolmie, and Ruben Zimmermann, WUNT 314 (Tübingen: Mohr Siebeck, 2013), 426; and John A. Dennis, "The 'Lifting Up of the Son of Man' and the Dethroning of the 'Ruler of This World': Jesus' Death as the Defeat of the Devil in John 12,31-32," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert Van Belle, BETL 200 (Leuven, Paris, and Dudley, MA: Leuven University Press and Peeters, 2007), 678. Deviating from interpreting ὁ ἄρχων τοῦ κόσμου τούτου as a supernatural being, Warren Carter, *John and Empire: Initial Explorations* (New York: T & T Clark, 2008), 290, gives four reasons to support his position that ὁ ἄρχων τοῦ κόσμου τούτου refers to Pilate who is "the agent of Roman power," and not to Satan. First, he reasons that Jesus' announcements regarding ὁ ἄρχων τοῦ κόσμου (τούτου) are made within the context of his "hour" where Pilate plays a significant role (ibid.). Second, he cites that John does not use ἄρχων to refer to Satan, but always to refer to human rulers (ibid.). Third, citing 1:10, he further claims that the κόσμος which is under the dominion of ὁ ἄρχων τοῦ κόσμου (τούτου) rejects Jesus and this rejection culminates in the crucifixion of Jesus (ibid.). Fourth, he argues that Jesus' claim that ὁ ἄρχων τοῦ κόσμου (τούτου) has no power over him (14:30) echoes Jesus words to Pilate in 19:11: "You would have no power over me unless it had been given you from above […]" (ibid.). For a similar position, see Frederick J. Long, "Roman Imperial Rule Under the Authority of Jupiter-Zeus: The Political-Religious Contexts and the Interpretation Of 'the Ruler of the Authority of the Air' in Ephesians 2:2," in *The Language of the New Testament: Context, History, and Development (Early Christianity in Its Hellenistic Context, Vol. 3)*, ed. Stanley E. Porter and Andrew W. Pitts, LBS 6 (Leiden: Brill, 2013), 131–32.

[208] Reicke, "Positive and Negative Aspects of the World in the NT," 351.

[209] Ibid.

[210] Cf. Mathewson, "The Devil," 426.

ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ (13:31). The connection between the devil and death is also presented in Chapter 8 when Jesus tells his interlocutors who wanted to kill him (8:40): "You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning […]" (8:44).

As his hour approaches and with the resurrection in view, Jesus could rightly claim that ὁ ἄρχων τοῦ κόσμου (the agent of death) is coming. However, it has no power over him (14:30). Through his resurrection, ὁ ἄρχων τοῦ κόσμου τούτου was driven out (12:31) and judged to be powerless (16:11). We note that the plot to kill Jesus was carried out by persons and not by ὁ ἄρχων τοῦ κόσμου τούτου. Hence, when Jesus claims that he has overcome ὁ κόσμος, he asserts his triumph over human persons who had murderous intentions towards him and who have been influenced by ὁ ἄρχων τοῦ κόσμου τούτου.[211] By implication, Jesus asserts his triumph over ὁ ἄρχων τοῦ κόσμου τούτου.[212] He has triumphed over the agent of death. The interpretation of ὁ ἄρχων τοῦ κόσμου τούτου in relation to death was already proposed by J. Bruns.

> "Hence we may say that the personified representative of evil, whether he be called Satan (John 13_{27}), the devil (John 8_{44}, 13_{2}; 1 John $3_{8, 10}$), the evil one (John 17_{15}; 1 John $2_{13–14}$, 3_{12}, 5_{18}) or the prince of this world, is essentially a 'murderer,' an agent of death. It is this enemy of man whom Jesus conquers."[213]

One of the arguments which Bruns used to support his contention is the pagan myth of Herakles who is revered in the Greco-Roman world as the conqueror of death and evil.[214] While Brown concurs with Bruns that the triumph of Jesus over ὁ κόσμος and ὁ ἄρχων τοῦ κόσμου τούτου encompasses his triumph over death, we agree with his hesitation in Bruns' attribution of this Johannine idea to the cult of Herakles.[215] If the rabbinic writings present an understanding of "the Prince of the world" as referring to "the Angel of Death" and not to satan as Barrett notes,[216] it is possible that a conceptualization of ὁ ἄρχων τοῦ κόσμου τούτου in relation to death could have been

[211] In his analysis of the problem of evil in John, R. Alan Culpepper, "The Problem of Evil in the Gospel of John," in *Interpretation & the Claims of the Text: Resourcing New Testament Theology. Essays in Honor of Charles H. Talbert*, ed. Jason A. Whitlark et al. (Waco, TX: Baylor University Press, 2014), 72, concludes that while John holds on to the traditional view regarding the existence of evil powers, he goes beyond this perspective "by minimizing the role of an evil spirit and internalizing evil as unbelief." While on the one hand, John recognizes the indispensable role of human persons in either choosing to do evil (i.e., not to believe in Jesus) or to do good (i.e., to believe in Jesus), on the other hand, he is also able to explain why some people refuse to believe in Jesus (ibid.).

[212] Cf. Brown, *John*, vol. 2, 737.

[213] J. Edgar Bruns, "Note on John 16:33 and 1 John 2:13-14," *JBL* 86, no. 4 (December 1967): 452.

[214] Ibid., 453.

[215] Brown, *John*, vol. 2:737.

[216] Barrett, *John*, 427. Interestingly, Barrett does not consider this to have influenced John's use of ὁ ἄρχων τοῦ κόσμου τούτου.

present during the time of John and could have influenced his use of ὁ ἄρχων τοῦ κόσμου τούτου.[217]

With regard to Jesus' prayer that the Father protect the disciples from the evil one (7:15), we propose to interpret the prayer as a prayer of unity for the disciples so that they will remain steadfast in their faith amid the troubles that they will encounter ἐν τῷ κόσμῳ. In other words, their unity will help them during times of trouble so that they will not be scattered (cf. 16:32). We recall that when the hour of Jesus was coming, Jesus tells the disciples that they will be scattered and will leave him alone (16:32de). However, he claims that he is not really alone because the Father is with him (16:32fg). In the same manner that Jesus remained steadfast even in the face of death, a steadfastness that is rooted in his oneness with the Father, so does Jesus pray for the disciples' unity in 17:15. F. Moloney conjectures that Jesus' oneness with the Father provides him with the assurance of victory over ὁ κόσμος.[218] If we follow this interpretation, when Jesus prays for the unity of the disciples in 17:11, 21−22, he is at the same time praying for their steadfastness in their faith in him through this unity. Therefore, the unity that he desires for the disciples which mirrors the unity between him and the Father also becomes the disciples' assurance of victory over ὁ κόσμος.

6.3.5 Synthesis

Our analysis of κόσμος in 16:33e included an analysis of the occurrence of the same lexeme in 16:33c. A close reading of 16:33ce in context has revealed that ὁ κόσμος pertains to those individuals who will bring trouble not only to Jesus and his original disciples but also to all future followers of Jesus. The trouble includes persecution and even death. These individuals are under the influence of ὁ ἄρχων τοῦ κόσμου τούτου who is the agent of death. In particular, ὁ κόσμος in these two clauses refers to human persons who are hostile to Jesus because they neither know God nor Jesus. In Jesus' time, the lexeme pertains to those persons who persecuted Jesus and who plotted his demise, i.e., the Pharisees and the chief priests (cf. 7:7).

The lexeme also refers to those human persons who persecute the disciples and all future believers (cf. 16:33c). Thus, when Jesus claims that he has overcome ὁ κόσμος, what is meant is his triumph over these people and their evil intention of wanting him dead. Consequently, it means Jesus' triumph over ὁ ἄρχων τοῦ κόσμου τούτου who is an agent of death. The resurrection is the proof of his triumph. The victory of Jesus extends to the original disciples and to all future believers in Jesus. Thus, amid the trouble that the disciples would face in the κόσμος, Jesus could assure them in these words: "[…] take courage; I have conquered the world!" (16:33de) for if they remain steadfast in their faith

[217] Cf. Bruns, "Note on John 16," 452.

[218] Moloney, *John*, 455. For further explication on the meaning and significance of εἷς, μία, ἕν in John, see Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 21−41.

in him, i.e., remain united in him, they too would be victorious over death, just like him (cf. 5:25).

Summary and Conclusion

In this chapter, we primarily explored three particular texts where κόσμος occurs, namely, 7:7a, 12:19d, and 16:33e. However, our investigation also included other occurrences of κόσμος which intersected with the above-mentioned texts. These are the occurrences of κόσμος in 7:4, 15:18, 19 and 16:33c as well as the lexical structure ὁ ἄρχων τοῦ κόσμου (τούτου) in 12:31; 14:30; 16:11. Our explorations of these texts have revealed the following results.

First, the analyses of κόσμος in 7:4 and 7:7 have shown that the lexeme is used with different referents even though both occurrences are in the same pericope. In 7:4, the brothers of Jesus are the conceptualizers, i.e., the viewers. In this clause, κόσμος pertains to all the pilgrims who are attending the festival. These people encompass those who are looking for Jesus (7:11), those who consider him to be a good man and those who consider him to be a deceiver (7:12), those whom Jesus described as wanting to kill him (7:19−20), the chief priests and the Pharisees who want him arrested (7:32), the temple police who have been sent to arrest him (7:32), those who believed in him (cf. 7:31), those who see him as a prophet (7:40), a Messiah (7:41), and those who are unsure of his identity (7:41−42). In sum, the term κόσμος in 7:4 comprises of people who are described based on their perceptions of and reactions to the person of Jesus which are at different levels in the spectrum of hostility and non-hostility. Meanwhile, in 7:7 where Jesus is the speaker, the referent of κόσμος narrows down to those persons who do not believe in him and those who hate him, a hatred which would lead some of them to plot his arrest and death.

Second, through the use of the perfect indicative active μεμίσηκεν in 15:18c and the present indicative active μισεῖ in 7:7b and 15:18a, with Jesus and the disciples as the respective landmarks of the action of the trajector ὁ κόσμος, the evangelist presents the timelessness of the act of hating by ὁ κόσμος which is directed towards Jesus and the disciples. This timelessness is also supported by the imperfective aspect of μισέω. For the evangelist, ὁ κόσμος hates Jesus because it does not know him or the Father who sent him (15:21; 16:3). ὁ κόσμος hates the disciples because of their affiliation with Jesus. The verb indicates that the hatred is not just confined to a particular people at a particular time and place. Future followers of Jesus will also be hated by ὁ κόσμος. With the timeless nuance that is indicated by the verb μισέω, the referent of ὁ κόσμος may be interpreted as encompassing all those persons who hate Jesus and the disciples, be they Jews or non-Jews. Because the verb entails a stable human condition, it means that its trajector (i.e., the subject who hates) and its landmark (i.e., the object who is hated) would pertain to human persons from any place and any time in history. The lexeme ὁ κόσμος allows for this interpretation.

Third, our analysis of κόσμος in 12:19 indicates that its referents encompass both the Jews and the non-Jews. Hence, both these groups have gone after Jesus. In agreement with most scholars, we find in 12:19−20 the evangelist's non-Israel exclusive perspective with regard to the mission of Jesus which is not confined to a particular ethnic group. However, another dimension needs to be looked into with regard to the interpretation of 12:19. The evangelist's descriptions of the crowds who are the referents of ὁ κόσμος encompass those who have witnessed the sign which Jesus performed (12:17) and those who only heard about it (12:18). These descriptions go beyond an interpretation of universality that is rooted in ethnicity. Through these descriptions, the evangelist points out two kinds of followers of Jesus, i.e., those who have been with Jesus during the time of his ministry and those who will believe in him through the proclamation of others. Through this characterization and the use of ὁ κόσμος, the evangelist has gone beyond a perspective of the proclamation of Jesus which is based on one's affiliation with a particular ethno-religious group. In a sense, 12:17−19 prospectively alludes to Jesus' words to Thomas: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe" (20:29). Through κόσμος, the evangelist found a lexeme which encompasses all these referents.

Fourth, our analysis of the pre-posed prepositional construction ἐν τῷ κόσμῳ in 16:33c (ἐν τῷ κόσμῳ θλῖψιν ἔχετε·) has revealed additional nuances in its interpretation. By taking into consideration the SR of κόσμος in relation to the trouble which the disciples will experience, we affirmed the interpretation of Newman and Nida which emphasizes the grammatical role of κόσμος in 16:33c. Hence, ὁ κόσμος is not just the setting of the trouble of the disciples. It is the Agent who causes the trouble. Through the identification of the SR of ὁ κόσμος, we are able to clarify the referent of κόσμος. In this usage event, κόσμος does not refer to "the world of humankind" which is the setting for the troubles of the disciples. Rather, it is the Agent which is responsible for the persecution and even death of the disciples (cf. 16:2).

Fifth, our analysis of 16:33e has led to an exploration of ὁ ἄρχων τοῦ κόσμου τούτου, a nominal construction which occurs in contexts where Jesus speaks about his death. Hence, we can say that this figure is closely related to death. When Jesus claims in 16:33e ἐγὼ νενίκηκα τὸν κόσμον, κόσμος refers to those persons who persecuted him and are instrumental in his death. These persons have been influenced by an agent which the evangelist calls ὁ ἄρχων τοῦ κόσμου τούτου (12:31; 14:30; 16:11), the devil (8:44; 13:2), or Satan (13:27). Through his resurrection, Jesus overcomes death. Therefore, by implication, when Jesus says ἐγὼ νενίκηκα τὸν κόσμον, this means that he has overcome ὁ ἄρχων τοῦ κόσμου τούτου. Jesus' assurance to the disciples in 16:33 implies that his definitive defeat of those who would be instrumental to his death entails the defeat of anyone who would persecute and cause the death of any of his followers, Because of this, he could assure his disciples that while there are human persons who will persecute and kill them because of their allegiance to him, they need not fear because he has definitively

defeated and overcome ὁ ἄρχων τοῦ κόσμου τούτου, the agent of death, who has influenced the persecutors.

Finally, in connection with our interpretation of the timeless nuance of the hatred ὁ κόσμος towards Jesus and the disciples, the assertions of Jesus in 16:33 also have a continuing implication. The present indicative active form of the verb ἔχετε in 16:33c signals the existence of a condition of persecution of all the believers of Jesus. Because of the reality of this persecution, Jesus would pray for his future followers (17:20−21). Meantime, the perfect indicative active form of the verb νενίκηκα also indicates Jesus' definitive and timeless victory over ὁ κόσμος, a victory which will be shared by all those who remain in him. Hence, when the evangelist used ὁ κόσμος in 16:33, he did not only conceive of the persecutors of Jesus and his disciples but also all the future persecutors of the followers of Jesus. Hence, his words in 16:33 are not only intended to assuage the fears of the original disciples but also to provide encouragement to all future disciples. By assiduously identifying the referents of κόσμος in these texts, we are able to identify nuances in John's use of this lexeme which would have otherwise escaped us. Our close reading of the texts using select insights from Cognitive Grammar in conjunction with some insights from traditional NT Greek Grammars has revealed the many facets to John's use of κόσμος and warns against any simplistic reading.

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GENERAL CONCLUSION

To understand the message of John, one needs to plumb the depths of its language. It is a language that Johannine scholars have long recognized to be deceptively simple and repetitive but loaded with meaning. This study focused on one small part of John's vocabulary—κόσμος—a word that occurs 78 times in the Gospel. N. H. Cassem attempted a systematic way of classifying all the occurrences of κόσμος in John using the categories of positive, neutral, and negative. However, without a set of criteria except his understanding of what constitutes positive, neutral, or negative, the categorization could be considered intuitive and the result may be deemed the product of the interpreter's value judgment, rather than a product of assiduous study. Many dictionaries and Johannine scholars recognize that John uses κόσμος with different meanings, such as "the world as the entire creation" or "the world of human persons." These interpreters have rightly recognized that John primarily uses κόσμος in the anthropological sense. Many of them contend that John uses κόσμος to refer to human persons who are estranged from God and who are in need of salvation. Within this perspective, the κόσμος becomes the object and the arena of the saving activity of the Son.

Another trajectory in the interpretation of κόσμος by some scholars is to compare it with John's use of Ἰουδαῖοι. There are those who argue that "the Jews," in their unbelief and hostility towards Jesus, are representatives of the unbelief and the hatred of the κόσμος towards the latter. Meanwhile, others attempt to locate the reason behind John's binary language which includes his pejorative language about the κόσμος by reading the Gospel from a two-level drama perspective. For these scholars, John's view towards the κόσμος which is coded in his language is reflective of the community's experience of conflict with the society and their consequent attempt at self-identification. We consider the above interpretations to inadequately capture the sense in which John uses κόσμος in light of the Gospel's explicitly-mentioned purpose: "But these are written so that you may come (may continue) to believe that Jesus is the Messiah (the Christ), the Son of God, and that through believing you may have life in his name" (20:31).

Given this background, we deem it necessary to conduct an in-depth analysis of John's use of κόσμος that goes beyond descriptions of positive, negative, or neutral. Convinced that the Gospel is, first and foremost, the Gospel about Jesus, we consider it more legitimate to interpret John's language, his use of κόσμος in particular, in view of the person of Jesus and not within the framework of a putative community's putative experience of conflict. In order to glean the fine nuances of John's use of κόσμος, we have chosen to use insights from Cognitive Linguistics, particularly from Cognitive Grammar as proposed by Ronald Langacker. Through his concepts of construal, among others, Langacker has provided us with the tools which allow us to explore the meanings

of an utterance assiduously, to know what to look for, and from which perspective to explore it.

We used CG in conjunction with insights from traditional Greek Grammars to analyze select texts in John where κόσμος occurs, namely, 1:9, 1:10a, 1:10b, 1:10c, 3:16a, 7:7b, 12:19e, 16:33ce, and 17:25a. While these are the foci of our investigation, we also included in our analysis the other occurrences of κόσμος in the intermediate and the larger contexts of these texts. Through an assiduous analysis of the participants in the clause and the semantic roles which they play as they are viewed from a global setting, by looking at how the event that is portrayed by the clause is construed in the author's choice of participants (i.e., trajector and landmark) and verb, and by analyzing the text in relation to its intermediate and larger contexts, as well as its possible OT background, we have gleaned some fine nuances in John's use of κόσμος.

By clearly identifying the referent(s) and the SR(s) of κόσμος as it used in particular narrative contexts, we have seen that this word lends itself to different meanings, both particular and universal. In 3:16, the word encompasses all human persons who are the landmark of God's love. In 7:4, the word encompasses different groups of persons, e.g., who are described based on their reaction and response to Jesus. These persons fall under different levels in the spectrum of hostility and non-hostility, e.g., those who consider him to be a good man (7:12), those who think that he is a deceiver (7:12), those whom Jesus described as wanting to kill him (7:19−20), the chief priests and the Pharisees who want him arrested (7:32), the temple police who have been sent to arrest him (7:32), those who believed in him (cf. 7:31), those who see him as a prophet (7:40) or a Messiah (7:41), and those who are unsure of his identity (7:41−42).

Meanwhile, κόσμος in 7:7 profiles those who hate Jesus and seek his arrest and demise., i.e., the chief priest and the Pharisees. In 12:19, it refers to those who follow Jesus, i.e., those who have witnessed the Lazarus event as well as those who have only heard about it. These persons encompass Jews and non-Jews (cf. Ἕλληνές). In 16:33, κόσμος pertains to the part of the human world that is not only instrumental in the death of Jesus, but also of his disciples and future followers. In other words, what Jesus has defeated is death (cf. ὁ ἄρχων τοῦ κόσμου τούτου in 12:31; 14:30; 16:11) and anyone who could become its instrument. In 17:25, κόσμος pertains to human persons throughout the historical plane, i.e., before, during, and after God's revelation in the Son, who have no relationship with God amid the latter's many revelations. The plurivalence of meaning as reflected in the different referents of ὁ κόσμος cautions any interpreter against making a simplistic categorization of John's use of κόσμος into positive, negative, or neutral, against assuming that John has a negative view of the κόσμος, and against equating ὁ κόσμος with οἱ Ἰουδαῖοι and vice-versa.

Through the use of select CG insights, we have provided a systematic analysis of select texts where κόσμος is used which either affirmed or negated the results of historical and social critics in their analysis of κόσμος. We have identified the importance of understanding an utterance as the conceptualization of a speaker (viewer) of a scene in a

global setting where participants have semantic roles and interact with and impact one another. We have also seen that Langacker's aspectual categorization of verbs into perfectives and imperfectives could complement the Greek grammars' focus on the grammatical form of the verb. For instance, while Greek grammars consider the grammatical form of the verb as contributing to its meaning (cf. the gnomic aorist), Langacker's categories of perfective and imperfective verbs identify a meaning of verbs based on how they are conceptualized in relation to temporal bounding.

Langacker has identified that the process that is entailed by the imperfectives is "constant through time" and has no identifiable beginning or end, therefore, its sense could be extended in both directions. However, as Langacker emphasized, the meaning of the verb based on how it is conceptualized by the viewer does not lie in the verb alone but also in the other participants in the clause. Our analysis of the verbs in relation to the other participants in the clause and in relation to the literary context paved the way to glean finer nuances of the evangelist's use of κόσμος. By combining insights from Cognitive Grammar with the historical-critical approach, we have seen that John's use of κόσμος goes beyond the divisions of positive, negative, or neutral. The fine nuances which we have gleaned from our analysis can be summed up in seven items.

1. ὁ κόσμος: The Landmark of the Mission of the Son

Our exploration of the four occurrences of κόσμος in the Prologue has revealed a conceptualization of ὁ κόσμος in its relationship with the Son (i.e., τὸ φῶς τὸ ἀληθινόν / ὁ λόγος). ὁ κόσμος is the purpose and the direction (the landmark) of the coming of the Son (1:9). By locating the Son ἐν τῷ κόσμῳ (1:10a), the evangelist presents the nearness of the Son to ὁ κόσμος. By harking back to creation history, the evangelist points to the Creator-creation relationship which becomes ironical because ὁ κόσμος does not know its creator (1:10c). The Prologue presents two responses to the coming of the Son εἰς τὸν κόσμον, thereby pointing to two groups of people who compose the κόσμος. There are those who received him and those who did not (1:11−12; cf. 3:18). By using the nominal κόσμος in 1:9−10, instead of other nominals, like Israel or οἱ ἴδιοι, the evangelist presents the coming of the Son as directed towards human persons who are described not in terms of geography or ethnicity, but in terms of their relationship with and response (or the lack of it) to the Son. Nonetheless, even if the object of the coming of the Son is all humankind, only that part of ὁ κόσμος who receive him will benefit from his coming, those who are called τέκνα θεοῦ (cf. 1:12) and ὁ πιστεύων (cf. 3:16c).

2. The Timeless and Boundless Love of God for ὁ κόσμος

John 3:16 asserts God's love for ὁ κόσμος. The meaning of κόσμος that is foregrounded by the context is "human persons in their capacity to accept or reject God's revelation." With this foregrounded meaning, the question no longer rests on whether the landmark of God's love is Israel only or the entire world. Rather, the collocation of the lexical units ὁ θεός, ἀγαπάω, and ὁ κόσμος when interpreted in context and in relation to

the author's Jewish background allows for an interpretation that encompasses both the particular (i.e., the people of Israel during the time of Jesus), and the universal (i.e., all peoples without geographical and temporal boundaries). Through the use of the imperfective verb ἀγαπάω which is coded in the aorist indicative active form (cf. gnomic aorist), John presents the timelessness of God's love. It is a love that has been manifested in Israel's past and which now becomes present in the giving/sending of the Son. By asserting the timeless aspect of God's love with ὁ κόσμος as the object of this love, we can infer that the evangelist conceives the potential Patient, i.e., the recipient, of this love, to encompass human persons throughout time. In other words, the referent of ὁ κόσμος is "all human persons" regardless of historical period. Since human persons throughout time are characterized by John into two, i.e., those who respond to God's love by believing in the Son and those who refuse to believe, the assertion in 3:16 is an assertion of a love that encompasses both groups of human persons. When God loves, God loves ὁ κόσμος, not just ὁ πιστεύων. However, God's love will only impact those who are designated by the nominal ὁ πιστεύων (cf. 3:18). Through the use of ὁ κόσμος, we can infer that the assertion in 3:16 goes beyond the ethnic divide of Israel or non-Israel. The recipients of God's love are human persons who are defined based on their response of faith to God's expression of love in the giving of the Son.

3. The Giving/Sending of the Son: God's Covenant with ὁ κόσμος

Our analysis of the plausible OT background of 3:16 revealed that this verse could be influenced by the OT notion of the covenant relationship between God and Israel which formed the CDS of both the speaker and the hearer. As identified by Eichrodt, the OT notion of covenant involves three elements, namely, (1) the revelation of God through factual events, (2) a demand and a promise, and (3) the openness to absorbing others into the covenant. These three elements are present in 3:16. First, God has revealed himself concretely in the giving/sending of the Son. Second, God demands faith in the Son in order for one to receive the promise of eternal life. Third, the landmark of the action of God is ὁ κόσμος, not just Israel. This landmark is further described as composed of those who believe and do not believe. By using ὁ κόσμος as its landmark and describing the possible beneficiaries of the saving action of the Son as ὁ πιστεύων, we posit that the evangelist conceptualized the extension of the covenant to all human persons who have the cognitive capacity to believe. The covenant is no longer a covenant between God and Israel, but between God and all human persons who are coded by the nominal ὁ κόσμος.

4. ὁ κόσμος and the Human Condition of "Not Knowing" God or the Son

Our analysis of 17:25a has revealed the failure of ὁ κόσμος to have an intimate relationship with God. This failure is expressed in different ways, such as in unbelief or in turning away from God. Through the use of the imperfective verb γινώσκω which is coded in the aorist indicative active form, we proposed a construal of 17:25a in its timeless dimension. The assertion in 17:25a can be traced to an OT background of Israel's

failure in her relationship with God. During the time of Jesus, this failure to know God manifests itself in the people's rejection of and hostility towards Jesus (cf. 7:7; 15:18). When Jesus was about to depart from the κόσμος, he warns his disciples of the same hostility (cf. 16:33). Through the use of κόσμος, John has found a lexeme which he can collocate with the imperfective verb γινώσκω in order to express a condition which is inherent among some human persons throughout time—an attitude of hostility towards God and God's revelation. Thus, while ὁ κόσμος pertains to a specific referent during the time of Jesus, i.e., those who were hostile to him, it also opens itself to an interpretation of future referents who will be hostile to the followers of Jesus.

5. "Blessed is ὁ κόσμος who has not seen and yet has come to believe."

John 12:19 presents ὁ κόσμος as the trajector that goes after Jesus. Many scholars who interpret this verse in relation to 12:20 consider both verses as alluding to the opening of the mission to the Gentile church, thereby suggesting universality. While we do not dispute the plausibility of a universal interpretation of 12:19, we posit another meaning to the utterance based on the referents of ὁ κόσμος and its intermediate context. Since those who followed Jesus are described in 12:17−18 in terms of their experience with Jesus, we posit that this nuance could be present in the use of ὁ κόσμος in 12:19. In other words, when the Pharisees stated that ὁ κόσμος is going after Jesus, the referents of ὁ κόσμος are two groups of people: those who continued to testify after having witnessed the event of the raising of Lazarus from the dead (12:17) and those people who have heard about the event and wanted to meet Jesus (12:18). These two groups of people, Jews and non-Jews, are going after Jesus. If we follow the contention of scholars that 12:19−20 signals the expansion of the church, we posit that the statement of the Pharisees with regard to the action of ὁ κόσμος alludes to all future believers who will follow Jesus because of the proclamation of others about him. In this sense, they could be the ones whom the Johannine Jesus alluded to when he told Thomas, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe" (20:29). We do not claim that all those who follow Jesus in 12:19 have complete faith in him. What we claim is that through their action of going after him in 12:19, they are expressing a desire to know him which could lead to faith in him. This could already signal the response of people in the future to the proclamation concerning Jesus.

6. Jesus' victory over ὁ κόσμος

Our analysis of 16:33e within the context of Jesus' words concerning the role of ὁ κόσμος in the tribulation of the disciples in 16:33c has led us to conclude that when Jesus assures the disciples that he has overcome ὁ κόσμος, he is referring to his triumph over those human persons who would be instrumental in his death. Through his resurrection, he has triumphed over ὁ κόσμος. This means that ὁ κόσμος refers to those individuals who were responsible for his death. These individuals have been influenced by ὁ ἄρχων τοῦ κόσμου τούτου (12:31; 14:30; and 16:11) whom some scholars identify as the agent

of death. Meanwhile, Jesus' assertion which alludes to his resurrection is not only his triumph over death but also over ὁ ἄρχων τοῦ κόσμου τούτου who is the agent of death. Because he has conquered death, Jesus could then assure his disciples to take courage in the face of tribulations (16:33cd) in the world because, even if ὁ κόσμος (i.e., persons who are hostile to Jesus and to those who are affiliated with him) would persecute them, a persecution that would even lead to death (cf. 16:2), they would be victorious over it, just like he would be. If they remain steadfast in their faith in him, they would have the gift of eternal life (cf. 17:2).

7. Hope for ὁ κόσμος

We have presented ὁ κόσμος as an entity which is composed of two groups of persons in their response to the revelations of God in history, those who believe and those who do not believe (cf. 3:18). It is a κόσμος that hates and plots Jesus' death (cf. 7:7; 15:18). It is a κόσμος that is characterized as "not knowing" God in its failure to develop an intimate relationship with God (17:25). Given these descriptions, it is no wonder that many scholars would consider John to have a pejorative view towards ὁ κόσμος. However, these statements concerning ὁ κόσμος are trumped by the assertion of God's timeless love for ὁ κόσμος. This love moved God to give/send the only Son to ὁ κόσμος. Moreover, despite the hostility of ὁ κόσμος towards Jesus and the disciples, in his prayer which culminates the Last Discourse, Jesus sends the disciples εἰς τὸν κόσμον (17:18) and prays for those who will believe in him through their words (17:20). In 17:21, 23, Jesus explicitly states his desire for ὁ κόσμος to believe that the Father sent him, a belief that will lead to eternal life (17:3). In this prayer, the Johannine Jesus expresses his salvific desire for the entire κόσμος.

While John conceptualizes ὁ κόσμος as divided between two groups of people in their response to God (i.e., the believers and the unbelievers), this conceptualization could be traced to John's Jewish heritage and a reflection on Israel's responses towards God since times past. Despite this division, John presents God as the God who loves both groups of persons. God reveals the Son to both groups despite knowledge of a condition that is inherent in some human persons. Moreover, John presents Jesus as one who desires to bridge this divide in his persistent invitation to faith in him as the one whom the Father sent. This invitation for eternal life is an invitation for all human persons who have the capacity to believe. The invitation is continued by the disciples and all those who will believe through their proclamation. In a nutshell, John presents a vision of hope for the salvation of the entire κόσμος. We could, therefore, posit that through κόσμος, the evangelist found a lexeme which helped to capture the particularity and the universality of his proclamation of God's revelation in the person of Jesus—both his mission and reception.

We have arrived at the above results through the analyses of select texts which primarily focused on the relationship between ὁ κόσμος and Jesus. Not all occurrences of

κόσμος have been subjected to detailed examination. Given this limitation, we propose that further studies be conducted on the other occurrences of κόσμος in the Fourth Gospel. Our study particularly used select insights of CG to complement the historical-critical approach. The results of our analysis beg Johannine scholars for a careful nuancing in their interpretations of κόσμος as it is used in the Gospel in particular contexts. Amid the duality in John's language and its concomitant seeming delineation between one entity from another, the fourth evangelist's varied conceptualizations of the κόσμος in different contexts vis-a-vis his assertion on the encompassing mission of Jesus εἰς τὸν κόσμον pose a challenge for today's Christian faithful (e.g., interpreters, readers, and preachers) against a simplistic categorization of human persons into good or evil, believers or unbelievers.

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APPENDIX 1: ΚΟΣΜΟΣ IN THE GOSPEL OF JOHN

The following tables present the different occurrences of κόσμος in John. The occurrences are grouped based on their grammatical coding as the subject, object, or part of prepositional and genitival constructions. We have organized them based on the traditional syntactical categorizations of a clause in order to show the verbs and the other participants with which κόσμος interacts. The speaker, the one who construes the event that is put onstage through the clause, is also identified.

Table 1.1: κόσμος in the Nominative Form

Text	Speaker	Utterance			
		Subject	Verb	Object	Prepositional Phrase
1:10b	Narrator[1]	ὁ κόσμος	ἐγένετο		δι᾽ αὐτοῦ
1:10c	Narrator	ὁ κόσμος	οὐκ ἔγνω	αὐτόν (ὁ λόγος/Jesus)[2]	
3:17c	Jesus	ὁ κόσμος	σωθῇ		δι᾽ αὐτοῦ
7:7a	Jesus	ὁ κόσμος	οὐ δύναται μισεῖν	ὑμᾶς (οἱ ἀδελφοί)	
7:7b	Jesus	(ὁ κόσμος)	μισεῖ	ἐμέ (Jesus)	
12:19d	οἱ Φαρισαῖοι	ὁ κόσμος	ἀπῆλθεν		ὀπίσω αὐτοῦ (Jesus)
14:17a	Jesus	ὁ κόσμος	οὐ δύναται λαβεῖν	(τὸ πνεῦμα τῆς ἀληθείας)	
14:17b	Jesus	(ὁ κόσμος)	οὐ θεωρεῖ	αὐτό (τὸ πνεῦμα τῆς ἀληθείας)	
14:17c	Jesus	(ὁ κόσμος)	οὐδὲ γινώσκει	αὐτό (τὸ πνεῦμα τῆς ἀληθείας)	
14:19a	Jesus	ὁ κόσμος	οὐκέτι θεωρεῖ	με (Jesus)	
14:27c	Jesus	ὁ κόσμος	δίδωσιν	(εἰρήνην)	
14:31	Jesus	ὁ κόσμος	γνῷ	ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς	

[1] What we designate to be the narrator is similar to what we elsewhere designate as "evangelist."

[2] The lexemes in the tables that are enclosed in parentheses ( ) are not explicitly mentioned in the clause, but are rather inferred from the context. With regard to 1:10c, we are following the position that the pronoun here refers to the Incarnate Word in the person and ministry of Jesus (cf. Michaels, *John*, 64–66; Stibbe, *John*, 27; Schnackenburg, *John*, vol. 1, 258; and Brown, *John*, vol. 1, 28–30).

				ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ	
15:18a	Jesus	ὁ κόσμος	μισεῖ	ὑμᾶς (disciples)	
15:18c	Jesus	(ὁ κόσμος)	μεμίσηκεν	ἐμέ	
15:19b	Jesus	ὁ κόσμος	ἐφίλει	τὸ ἴδιον	
15:19e	Jesus	ὁ κόσμος	μισεῖ	ὑμᾶς (disciples)	διὰ τοῦτο
16:20d	Jesus	ὁ κόσμος	χαρήσεται		
17:14b	Jesus	ὁ κόσμος	ἐμίσησεν	αὐτούς (the disciples)	
17:21ef	Jesus	ὁ κόσμος	πιστεύῃ	ὅτι σύ με ἀπέστειλας	
17:23de	Jesus	ὁ κόσμος	γινώσκῃ	ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας	
17:25a	Jesus	ὁ κόσμος	οὐκ ἔγνω	σε (Father)	

Table 1.1 presents the occurrences of κόσμος as the grammatical subject in transitive constructions. In the construction πρὸ τοῦ τὸν κόσμον εἶναι in 17:5, κόσμος functions as the subject of the infinitive εἶναι. We did not include this occurrence in the Table.

Table 1.2: κόσμος in the Accusative Form

Text	Speaker	Utterance			
		Subject	Predicate	Object 1 (Accusative)	Object 2 (Dative)
3:16	Jesus	ὁ θεός	ἠγάπησεν	τὸν κόσμον	
3:17	Narrator	ὁ υἱός	οὐ κρίνῃ	τὸν κόσμον	
6:33	Jesus	ὁ ἄρτος τοῦ θεοῦ	διδούς	ζωήν	τῷ κόσμῳ
7:4	Jesus' brothers	(Jesus)	φανέρωσον	σεαυτόν (Jesus)	τῷ κόσμῳ
12:47a	Jesus	(Jesus)	οὐ κρίνω	τὸν κόσμον	
12:47b	Jesus	(Jesus)	σώσω	τὸν κόσμον	
14:22	Judas (not Iscariot)	κύριε (Jesus)	οὐχὶ (ἐμφανίζειν)	σεαυτόν (Jesus)	τῷ κόσμω
16:8	Jesus	(ὁ παράκλητος)	ἐλέγξει	τὸν κόσμον	
16:28	Jesus	(Jesus)	ἀφίημι	τὸν κόσμον	
16:33e	Jesus	ἐγώ	νενίκηκα	τὸν κόσμον	
18:20	Jesus	ἐγώ	λελάληκα		τῷ κόσμῳ[3]

[3] In her analysis of the semantics of Greek cases, Luraghi, *On the Meaning of Prepositions*, 52–53, points out that in Ancient Greek, the direct object of the verb may either be in the accusative or the non-accusative forms (i.e., genitive or dative), even if "[t]he accusative is, in the first place, the case of the direct object." Luraghi further notes that while the object in the accusative form most often expresses the semantic role of 'patient' with the semantic feature of "total affectedness" by the action of the verb, what is profiled

Table 1.2 presents the occurrences of κόσμος as the grammatical object in transitive constructions. In the construction περὶ τοῦ κόσμου in 17:9, περί signals that κόσμος is the object of ἐρωτάω. We did not include this occurrence in Table 1.2.

Table 1.3: Occurrences of εἰς τὸν κόσμον

Text	Speaker	Utterance				
		Subject	Predicate	Object	Prepositional Phrase 1	Prepositional Phrase 2
1:9	Narrator	τὸ φῶς τὸ ἀληθινόν	ἦν ἐρχόμενον[4]			εἰς τὸν κόσμον
3:17a	Narrator	ὁ θεός	οὐ ἀπέστειλεν	τὸν υἱόν		εἰς τὸν κόσμον
3:19b	Narrator	τὸ φῶς	ἐλήλυθεν			εἰς τὸν κόσμον
6:14d	the people	ὁ ἐρχόμενος	(ἐρχόμενος)			εἰς τὸν κόσμον
8:26e	Jesus	(ἐγώ)	λαλῶ	ταῦτα		εἰς τὸν κόσμον
9:39b	Jesus	ἐγώ	ἦλθον	εἰς κρίμα		εἰς τ.κ. τοῦτον
10:36b	Jesus	(Father)	ἀπέστειλεν	(Jesus)		εἰς τὸν κόσμον
11:27c	Martha	ὁ ἐρχόμενος	(ἐρχόμενος)			εἰς τὸν κόσμον
12:46a	Jesus	ἐγώ	ἐλήλυθα			εἰς τὸν κόσμον
16:21f	Jesus	ἄνθρωπος	ἐγεννήθη			εἰς τὸν κόσμον
16:28b	Jesus	(Jesus)	ἐλήλυθα			εἰς τὸν κόσμον
17:18a	Jesus	(Father)	ἀπέστειλας	ἐμέ (Jesus)		εἰς τὸν κόσμον
17:18b	Jesus	κἀγώ	ἀπέστειλα	αὐτούς (the disciples)		εἰς τὸν κόσμον
18:37g	Jesus	(ἐγώ)	ἐλήλυθα		εἰς τοῦτο	εἰς τὸν κόσμον

in the non-accusative direct object is sometimes the "direction" (for the dative) or partial affectedness (for both the genitive and the dative) (ibid., 55).

[4] See our discussion on the periphrastic construction of ἦν ἐρχόμενον in 1:9 in Chapter 4, section 4.2.3.1.

Table 1.4: Occurrences of ἐκ τοῦ κόσμου (τούτου)

Text	Speaker	Utterance				
		Subject	Predicate	Direct Object	Indirect Object	Prepositional Phrase
8:23d	Jesus	ὑμεῖς (οἱ Ἰουδαῖοι)	ἐστέ			ἐκ τούτου τοῦ κόσμου
8:23e	Jesus	ἐγώ	οὐκ εἰμί			ἐκ τοῦ κόσμου τούτου
13:1c	Narrat-or	(Jesus)	μεταβῇ			ἐκ τοῦ κόσμου τούτου
15:19a	Jesus	(disciples)	ἦτε			ἐκ τοῦ κόσμου
15:19c	Jesus	(disciples)	οὐκ ἐστέ			ἐκ τοῦ κόσμου
15:19d	Jesus	ἐγώ	ἐξελεξάμην	ὑμᾶς (disciples)		ἐκ τοῦ κόσμου
17:6b	Jesus	(Father)	ἔδωκάς	οὕς	μοι (Jesus)	ἐκ τοῦ κόσμου
17:14c	Jesus	(disciples)	οὐκ εἰσίν			ἐκ τοῦ κόσμου
17:14d	Jesus	ἐγώ	οὐκ εἰμί			ἐκ τοῦ κόσμου
17:15b	Jesus	(Father)	ἄρης	αὐτούς (disciples)		ἐκ τοῦ κόσμου
17:16a	Jesus	(disciples)	οὐκ εἰσίν			ἐκ τοῦ κόσμου
17:16b	Jesus	ἐγώ	οὐκ εἰμί			ἐκ τοῦ κόσμου
18:36b	Jesus	ἡ βασιλεία ἡ ἐμή	οὐκ ἔστιν			ἐκ τοῦ κόσμου τούτου
18:36c	Jesus	ἡ βασιλεία ἡ ἐμή	ἦν			ἐκ τοῦ κόσμου τούτου

Table 1.5: Occurrences of ἐν τῷ κόσμῳ (τούτῳ)

Text	Speaker	Utterance			
		Subject	Predicate	Object	Prepositional Phrase
1:10a	Narrator	(τὸ φῶς τὸ ἀληθινόν)	ἦν		ἐν τῷ κόσμῳ
9:5a	Jesus	(Jesus)	ὦ		ἐν τῷ κόσμῳ
12:25	Jesus	ὁ μισῶν	(μισῶν)	τὴν ψυχὴν αὐτοῦ	ἐν τῷ κόσμῳ τούτῳ
13:1d	Narrator	(Jesus)	ἀγαπήσας	τοὺς ἰδίους	ἐν τῷ κόσμω
16:33c	Jesus	(disciples)	ἔχετε	θλῖψιν	ἐν τῷ κόσμῳ
17:11a	Jesus	(Jesus)	οὐκέτι εἰμί		ἐν τῷ κόσμῳ
17:11b	Jesus	αὐτοί (disciples)	εἰσίν		ἐν τῷ κόσμῳ
17:13	Jesus	(Jesus)	λαλῶ	ταῦτα	ἐν τῷ κόσμῳ

Appendix 1

Table 1.6: The Genitive κόσμου as a Noun Modifier

1:29	τὴν ἁμαρτίαν τοῦ κόσμου
4:42	ὁ σωτὴρ τοῦ κόσμου
6:51	ὑπὲρ τῆς τοῦ κόσμου ζωῆς
8:12; 9:5; 11:9	τὸ φῶς τοῦ κόσμου
12:31a	κρίσις τοῦ κόσμου τούτου
12:31b; 14:30; 16:11	ὁ ἄρχων τοῦ κόσμου (τούτου)
17:24	πρὸ καταβολῆς κόσμου[5]

[5] This is the only occurrence of κόσμος in John that does not have the article.

APPENDIX 2: ΚΟΣΜΟΣ AND ΙΟΥΔΑΙΟΙ IN JOHN

The following tables present the classification of κόσμος and Ἰουδαῖοι by N. H. Cassem and Lars Kierspel, respectively. Both scholars use the categories of neutral, positive and negative.

Table 2.1: The Classification of John's use of κόσμος by N. H. Cassem [1]
(Total Occurrences = 78)

Neutral Use	Positive Use	Negative Use
1:10 (2x); 7:4(?)*; 9:5*; 11:9; 12:19(?); 14:19; 14:31(?); 16:21*(?), 28*; 17:5, 24; 18:20(?); 21:25	1:19, 29; 3:16, 17 (3x), 19; 4:42; 6:14, 33, 51; 7:4*; 8:12, 26(?); 9:5*; 10:36; 11:27; 12:46, 47 (2x); 13:1; 16:21*, 28*; 17:18 (2x), 21, 23; 18:37	1:10; 7:7; 8:23; 9:39; 12:25, 31 (2x); 14:17, 22, 27, 30; 15:18, 19 (5x); 16:8, 11, 20, 33 (2x); 17:6, 9, 11 (2x), 13, 14 (3x), 15, 16 (2x), 25; 18:36 (2x)

Table 2.2: The Classification of John's use of Ἰουδαῖοι by L. Kierspel[2]
(Total Occurrences = 71)

Neutral Use (21x)	Positive Use (16x)	Negative Use (34x)
2:6, 13; 3:1, 22; 4:9b; 5:1; 6:4; 7:2, 15, 22, 35; 8:22; 10:19; 11:55; 13:33; 18:12, 14, 20; 19:20, 21, 40, 42	4:9a, 22; 10:19; 11:19, 31, 33, 36, 45; 12:9, 11; 18:33, 39; 19:3, 19, 21 (2x)	1:19; 2:18, 20; 3:25; 5:10, 15, 16, 18; 6:41, 52; 7:1, 11, 13; 8:31, 48, 52, 57; 9:18, 22[2]; 10:24, 31, 33; 11:8, 54; 18:31, 35, 36, 38; 19:7, 12, 14, 38; 20:19

[1] N. H. Cassem, "A Grammatical and Contextual Inventory," 88. Cassem entitled his categorization "Analysis of Johannine texts according to cosmic attitudes." His categorization included the occurrences of κόσμος in the Johannine epistles and the Book of Revelation. However, in the table that we are presenting, we excluded those occurrences since our concern is to compare Cassem's categorization of κόσμος in John with Kierspel's categorization of Ἰουδαῖοι in the same book. He marked the occurrences which he considers to be vague with a question mark. We have marked with an asterisk (*) some uses which Cassem classified in more than one category. Cassem does not provide a set of criteria from which he based his three categories. It can be inferred from his work that the categories are based on his interpretation of whether κόσμος is used in these texts with a pejorative (hence, negative) or affirming (hence, positive) connotation, or with a sense which does not fall into both categories (hence, neutral).

[2] Kierspel, *The Jews and the World,* 74. Kierspel does not provide a set of criteria on how he arrived at the three aspects of his categorization scheme. It can be inferred from his presentation that the "negative" occurrences pertain to those which he considers as pejorative characterization of the Ἰουδαῖοι (ibid.). The designation neutral pertain to those instances where Ἰουδαῖοι is used to describe Jewish customs or when it is used to specify a subgroup of "the Jews" (ibid., 63). The positive category pertains to instances wherein the contexts present a favourable use of the word, e.g., "salvation is from the Jews" in 4:22 (ibid., 63−73).

ANNEX 1

AN EXPLORATION OF THE FUNCTION OF THE BINARY COSMOLOGICAL LANGUAGE IN JOHN 8:23[1]

Introduction

John's preponderant use of binary language[2] has led some scholars to posit the presence of dualism[3] in this Gospel. For Bultmann, the dualism in John encompasses both eschatological and ethical dimensions—it is a "dualism of decision" (*Entscheidungsdualismus*) where the human person chooses to be either for or against God.[4] L. Schottroff further explains it as the Gospel's confrontational way of putting across the choice between acceptance or rejection of the Revelation and the gift of salvation.[5] For J. Ashton, in this moral or ethical dualism, the good are those who accept

[1] This paper was presented at the *Internationales Doktorandenkolloquium* (Berlin-Leuven-Regensburg), Humboldt- Universität zu Berlin, October 9-11, 2014.

[2] Examples include above and below (8:23), light and darkness (e.g., 1:5; 3:19; 8:12), and truth and lie (8:44).

[3] It is necessary that we distinguish dualism from duality. Ugo Bianchi, "Dualism," ed. Mircea Eliade, *ER* (New York: Macmillan, 1987), 506, defines the religious phenomenon "dualism" to be "a doctrine that posits the existence of two fundamental causal principles underlying the existence […] of the world." While it is easy to assume that a dualism exists whenever opposing symbols of images are present, Bianchi emphasizes that "not every duality or polarity is dualistic, but only those that involve the duality or polarity of causal principles" pertaining to questions of cosmogony and anthropogony, i.e., the question on who is responsible for bringing the world and humankind into existence (ibid.). From this straightforward description, it is clear that John cannot be considered dualistic as such, especially with its clear attribution of the origin of all creation to the one pre-existent λόγος who was with God from the beginning (1:1−3). Meanwhile, John G. Gammie, "Spatial and Ethical Dualism in Jewish Wisdom and Apocalyptic Literature," *JBL* 93, no. 3 (1974): 356–59, laments the ambiguity of the word dualism and enumerates the following variations in terminology which scholars use to describe the dualism which is present in apocalyptic thought and Qumran: cosmic (i.e., where the world is divided into two opposing forces of good and evil), permissive (i.e., the existence of good and evil is permitted by the supreme deity), modified (i.e., opposition is not absolute), temporal (i.e., between this age and the age to come), ethical (i.e., between two kinds of people (i.e., the righteous and the wicked), psychological (i.e., between two forces waging within the person), theological or prophetic (i.e., between the Creator and the created being), physical (i.e., between matter and spirit), metaphysical (i.e., between God and Satan), soteriological (i.e., between acceptance/faith or rejection/disbelief in a savior), and cosmological (i.e., ontological division of the world into two co-existent principles).

[4] Cf. Bultmann, *Theology*, vol. 1, 21.

[5] Luise Schottroff, *Der Glaubende und die feindliche Welt: Beobachtungen zum gnostischen Dualismus und seiner Bedeutung für Paulus und das Johannesevangelium*, WMANT 37 (Neukirchen-Vluyn: Neukirchener Varlag, 1970), 229: "Alle dualistichen Aussagen sind darum auf die Konfrontation der

Jesus and his revelation while the bad are those who do the opposite.[6] Meanwhile, J. T. Forestell sees Johannine dualism to be neither the metaphysical dualism of the gnostics nor the moral dualism based on predestination that one finds in Qumran, but a spiritual one.[7] For J. van der Watt, the duality in John manifests qualitative contrasts, i.e., a contrast between the divine spiritual and the human material realms and their corresponding differences in qualities.[8] As to its source, O. Böcher[9] and E. Ladd[10] locate this dualism as reflective of the Gospel's OT heritage in contrast to those who posit direct influence from Qumran,[11] Pauline dependence,[12] or gnostic[13] influence.[14] Meanwhile, J. Frey argues that the various dualistic motifs (and dual forms of language) that are present in the Johannine narratives are part of the revelatory dynamics of John's Gospel and reveal John's literary style and *sachlich-theologisch* perspective.[15] Frey further opines that the

Gegensätze bezogen, also auf die Offenbarung und d.h. die Annahme oder Ablehnung der Offenbarung. κόσμος [...] gibt es nicht vor oder abgesehen von seiner Ablehnung der Offenbarung, seine negative Qualität konstituiert sich gegenüber der Konfrontation mit dem Heilsangebot." In a footnote Schottroff further clarifies: „Die dualistische Prägung der johanneischen Theologie besagt nicht, daß einzelne Begriffe durchweg dualistisch gebraucht werden müssen, so ist κόσμος in 12,19 oder σάρξ in 17,2 undualistisch gebraucht" (ibid.). Sympathetic to Schottroff's main thesis, R. Kysar, *Voyages with John: Charting the Fourth Gospel* (Waco, TX: Baylor University Press, 2005), 129, concludes that the function of dualism in John is "not so much to describe the cosmos as it does to call persons to decision regarding their two options," i.e., to accept or reject the saving revelation in Christ. This implies that Kysar accepts the presence of a cosmic dualism in John so that in John, the Maverick Gospel, 76−78, he expounds on the continuity of a cosmic as well as a human dualism with the former at the service of the latter.

[6] Ashton, *Understanding the Fourth Gospel*, 210. He does not see the binary pairs above – below and heaven – κόσμος (when this means earth) to be a vertical dualism but a result of location (ibid., 207).

[7] Forestell, *The Word of the Cross*, 150. The spiritual dualism pertains to the free decision or choice which a person makes in the face of the revelation of God in Christ (ibid.).

[8] Jan van der Watt, *An Introduction to the Johannine Gospel and Letters* (London and New York: T & T Clark, 2007), 30–33.

[9] Otto Böcher, *Der johanneische Dualismus im Zusammenhang des nachbiblischen Judentums* (Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1965), 26.

[10] George Eldon Ladd, *A Theology of the New Testament, rev. ed.* (Grand Rapids, MI: Eerdmans, 1993), 261.

[11] James Charlesworth, "A Critical Comparison of the Dualism in 1QS 3:13–4:26 and the 'Dualism' Contained in the Gospel of John," in *John and the Dead Sea Scrolls*, ed. James Charlesworth (New York: Crossroad, 1991), 76–106. Originally published in *NTS* 15 (1968-1969): 389–418.

[12] Cf. David E. Aune, "Dualism in the Fourth Gospel and the Dead Sea Scrolls: A Reassessment of the Problem," in *Neotestamentica et Philonica: Studies in Honor of Peder Borgen*, ed. D. E. Aune, T. Seland, and J. Henning Ulrichsen, SupplNT 106 (Leiden: Brill, 2003), 281–303.

[13] See the elaboration of this contention in Bultmann, *Theology*, vol. 1, 164–93. In his discussion on John's vertical-horizontal eschatology which touches on John's binary cosmological language, Brown, *John*, vol. 2, cxv–cxvi, negates any gnostic influence, but rather attributes this idea as "the blending of the Hellenistic and the Hebrew approaches to salvation."

[14] See the critique of Aune's position by John Painter, "Monotheism and Dualism: John and Qumran," in *Theology and Christology in the Fourth Gospel*, ed. G. Van Belle, J. G. van der Watt, and P. Maritz, BETL 184 (Leuven: Leuven University Press and Peeters, 2005), 225–29.

[15] Jörg Frey, "Zu Hintergrund und Funktion des johanneischen Dualismus," in *Paulus und Johannes: Exegetische Studien zur paulinischen und johanneischen Theologie und Literatur*, ed. Dieter Sänger and Ulrich Mell, WUNT 198 (Tübingen: Mohr Siebeck, 2006), 70: „Literarisch und sachlich-theologisch sind

dualistic motif does not mean that the evangelist's worldview is one of separation between two opposing realities (e.g., light and darkness or truth and falsehood) but rather assures the reader of the triumph of light over darkness, of truth over falsehood, of life over death.[16] It is in line with Frey's contentions that we shall investigate the function of the binary cosmological language in 8:23. In what sense is John using the binary lexical units ἐκ τῶν ἄνω and ἐκ τῶν κάτω which are repeated as οὐκ ἐκ τοῦ κόσμου τούτου and ἐκ τούτου τοῦ κόσμου, respectively? Our investigation of 8:23 will proceed in the following manner. First, we shall present some scholarly interpretations of the text. Second, we shall explore the larger and intermediate contexts of 8:23. Third, a linguistic analysis of the verse shall be done. Fourth and last, we shall explore the binary cosmological language in the LXX for comparative purposes.

1. JOHN 8:23: SOME SCHOLARLY OPINIONS

John 8:23 reads:

καὶ ἔλεγεν αὐτοῖς·	
ὑμεῖς ἐκ τῶν κάτω ἐστέ,	A
ἐγὼ ἐκ τῶν ἄνω εἰμί·	B
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ,	A'
ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.	B'

In this verse, we have four clauses in A-B-A'-B' pattern with four spatial descriptions: ἐκ τῶν κάτω (A), ἐκ τῶν ἄνω (B), ἐκ τούτου τοῦ κόσμου (A'), and οὐκ ἐκ τοῦ κόσμου τούτου (B'). A has an antithetic parallel in B, and equally, A' is antithetically parallel to B'. The spatial categories in AB are synthetically paralleled in A'B'.[17] Jesus informs the Ἰουδαῖοι (the referent for ὑμεῖς) that they are ἐκ τῶν κάτω (A) while he (the referent for ἐγὼ) is ἐκ τῶν ἄνω. This pronouncement is repeated in the second half of the verse: the Ἰουδαῖοι are ἐκ τούτου τοῦ κόσμου while Jesus is οὐκ ἐκ τοῦ κόσμου τούτου. Thus, ἐκ τούτου τοῦ κόσμου parallels ἐκ τῶν κάτω while οὐκ ἐκ τοῦ κόσμου τούτου parallels ἐκ τῶν ἄνω. The repetition of the antithetic parallel AB in A'B' could not be more emphatic and thus, it behooves us to ask: What does John want to put across to his readers or hearers in this verse?

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die unterschiedlichen dualistischen Motive in die Dramaturgie und in die revelatorische Dynamik des Johannesevangeliums eingebunden. Von hier aus sind ihr Sinn und ihre Funktion zu bestimmen."

[16] Cf. ibid.: „Die Aufnahme dieser Motive spiegelt somit nicht eine vorgängige ‚Weltanschauung' des Evangelisten; vielmehr zielt die johanneische Verwendung dieser Antithesen stets darauf, die Leser des Evangeliums zu vergewissern, daß das Licht in der Finsternis scheint, die Wahrheit von der Lüge befreit und das Leben den Tod überwindet."

[17] By synthetic parallelism we mean that ἐκ τούτου τοῦ κόσμου and οὐκ ἐκ τοῦ κόσμου τούτου enhance or concretize the meanings of κάτω and ἄνω, respectively. This means that κάτω and ἄνω become not just spatial markers but take the semantic nuances which John correlates with "from this κόσμος" and "not from this κόσμος." See n. 33 below.

Various interpretations have been put forward concerning this verse. In his analysis of 8:23 vis-à-vis the Jewish thinking concerning suicide, R. Schnackenburg, who calls this verse as "one of the most sharply dualistic sayings," contends that 8:23 is Jesus' counter-attack to the malicious comment of the Jews in 8:22: "Will he kill himself?"[18] Since among the Jews there exists a belief that the one who commits suicide will go to hell, Schnackenburg explains that 8:22 means that if Jesus intends to commit suicide, the Jews surely will not follow him.[19] He further reads the comment of the Jews to be a "deliberate misinterpretation" which contrasts with Jesus' promise of eternal life, thus showing the true nature of the Jews—they are ἐκ τῶν κάτω or ἐκ τούτου τοῦ κόσμου.[20] He maintains that while the expression ἐκ τοῦ κόσμου τούτου does not always have a completely negative connotation in John (cf. 9:39; 11:9; 12:25; 13:1), this expression in 8:23 (which parallels ἐκ τῶν κάτω) is used to refer to people who are alienated from God.[21] Meanwhile, U. von Wahlde opines that Jesus' parallel statement in 8:23 illustrates a clear distinction between "flesh" and "spirit" which has already been laid out in 3:3−8.[22] The misunderstanding of the Jews in 8:22 shows that they tried to interpret Jesus' words in 8:21 from an earthly perspective and not in the spiritual level. Hence, Jesus' emphatic response in 8:23.[23] For F. Moloney, Jesus' statements in 8:23−24 describe the gulf between Jesus and the Jews—a chasm that must be bridged if the Jews wanted to be saved from death as a result of their sins.[24]

The three interpretations above focus on the explicit separation that is engendered by the binary expressions in 8:23. But is this all there is to this verse? Is this separation what John intends to express vis-à-vis the Gospel's explicitly stated purpose in 20:30−31? In the next sections, we shall explore the meaning of this verse focusing on the question of its function in the narrative. We shall begin our exploration with a narrative-critical analysis of the larger and intermediate contexts of 8:23.

2. JOHN 8:23 IN ITS LARGER AND INTERMEDIATE CONTEXTS

John 8:23 is situated within the intermediate context of Jesus' conversation with the Ἰουδαῖοι (8:21−30). This pericope is preceded by Jesus' discussion with the Φαρισαῖοι (8:12−20) regarding the validity of Jesus' claim to be the light of the world which ends with an ominous reference to Jesus' arrest when his hour comes. It is followed by a dispute with the Ἰουδαῖοι (8:31−59) concerning issues of descent which results in name-calling (cf. 8:44, 48) and finally their intent to throw stones at Jesus (8:59). In summary, the larger context of 8:23 (8:12−59) contains three accounts of Jesus' encounter

[18] Schnackenburg, *John*, vol. 2, 198.
[19] Ibid.. See also Westcott, *John*, 130.
[20] Schnackenburg, *John*, vol. 2, 198.
[21] Ibid., 199.
[22] von Wahlde, *John* vol. 2, 394.
[23] Ibid., 394–95.
[24] Moloney, *John*, 271.

with three groups of people who are identified as the Φαρισαῖοι (8:12−20), the Ἰουδαῖοι (8:21−30), and the Ἰουδαῖοι who had (initially) believed in him (8:31−59). The discussions in these encounters focus on the question of Jesus' identity.[25] The unity, continuity, and progression of the narrative can be seen in the various themes that run throughout these three encounters. First, the theme of Jesus' origin is present in vv. 14 and 42. In v. 14, Jesus claims knowledge of his whence and whither and in v. 42, Jesus names his origin as from God. Second, Jesus' oneness with the Father is expressed in vv. 19, 29, 42, and 55. Third, Jesus consistently claims to have been sent by the Father (vv. 16, 18, 26, 42). Fourth, all three interlocutors are faced with the dilemma of neither knowing Jesus' identity (vv. 19, 25, 53) nor understanding his words (vv. 19, 22, 27, and 43). Fifth, with his proclamations as warrants, the theme of Jesus' invitation to faith in him is present in all three units (vv. 12, 24, and 46; cf. 30). Sixth and last, Jesus promises life (light) to those who believe in him (vv. 12, 24, and 51). These six themes have the overarching motif of Jesus' identity. Jesus proclaims himself as the light (8:12), as one who is greater than Abraham (8:53, 58), and as the Son who was sent by the Father and whose identity will be fully revealed when he is lifted up (8:28) along with the consequences for those who accept or refuse such a proclamation. Amid the proclamation, the interlocutors had the dilemma of figuring out the identity of Jesus. It is within this larger context that Jesus' definitive statement of his origin vis-à-vis that of the Ἰουδαῖοι in 8:23 is contained.

In its intermediate context, Jesus announces his going away to where the Ἰουδαῖοι cannot go (cf. 8:21). Curiously, instead of being worried by Jesus' weighty pronouncement that they will die in their sins, the Ἰουδαῖοι instead focus on Jesus' "going away" and wonder if he will kill himself, thereby reflecting a misunderstanding.[26] However, Jesus' declaration to the Ἰουδαῖοι: ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε in 8:21 which is twice repeated in 8:24 (with the plural ἁμαρτίαι) points to the impending predicament of the Ἰουδαῖοι should they remain in their unbelief thereby bringing back the focus of the conversation to the plight of the Ἰουδαῖοι. Instead of giving a response to the question: μήτι ἀποκτενεῖ ἑαυτόν (8:22), Jesus responds to the misunderstanding by explicitly stating his place of origin (ἐκ τῶν ἄνω, οὐκ ἐκ τοῦ κόσμου τούτου) vis-à-vis that of the Ἰουδαῖοι who are ἐκ τῶν κάτω, ἐκ τούτου τοῦ κόσμου (8:23).[27] With this response, Jesus provides them with the reason why they will die in their sin and could not go to where he will be going (cf. 8:22). Jesus and the Ἰουδαῖοι come from two distinct

[25] We are subdividing 8:12−59 into the following subunits: (1) 8:12−20; (2) 8:21−30; and (3) 8:31−59. Our subdivisions are based on narrative markers, e.g., Jesus' interactions with three different groups of interlocutors, the narrator's concluding statement after each interaction, and thematic coherence (cf. Brown, *John*, vol. 1, 202).

[26] See 7:34−36 for a similar pronouncement which also resulted in a misunderstanding.

[27] According to Paul Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6: With a New Introduction, Outlines, and Epilogue* (Eugene, OR: Cascade Books, 2010), liii, "misunderstanding in narrative is always rhetorical [...] designed to correct flawed understandings and actions among hearers and readers, and it thereby serves a deconstructive function."

and distant places.[28] The repeated statement of difference in origin makes explicit the difference in their identities. The Ἰουδαῖοι come from below, from this world, a place John characterizes as a place of sin (1:29) and death (cf. 4:47), whereas Jesus is from above and even if he dies, as alluded to in 8:28, his death is but his glorification. Amid the ominous statement, the succeeding verse provides the Ἰουδαῖοι a way out of their predicament if they but believe in Jesus (8:24).

Through the use of the lexical pair ἐκ τῶν ἄνω and ἐκ τῶν κάτω and their parallel οὐκ ἐκ τοῦ κόσμου τούτου and ἐκ τούτου τοῦ κόσμου, 8:23 highlights the separation and distance of one space and its inhabitants from the other. Through the separation and distance engendered by the parallel binary language, John was able to emphasize the need for the salvation of those who are ἐκ τῶν κάτω by someone who is ἐκ τῶν ἄνω. John has to assert the other-worldly origin of Jesus for only the One who is οὐκ ἐκ τοῦ κόσμου τούτου can save those who are ἐκ τούτου τοῦ κόσμου (8:24; cf. 5:24; 8:51−52).[29] The parallel spatial antithetic language in 8:23, therefore, functions to reinforce Jesus' proclamation of his identity (alongside the other identity markers that are present in the larger narrative)[30] while at the same time persuasively creating the paramount need among those described as ἐκ τῶν κάτω to believe in Jesus. We can, therefore, say that this language contains an implicit christological affirmation (i.e., the whence and whither of Jesus) which is at the service of the Gospel's soteriological proclamation (cf. 20:31). In the words of W. Meeks, "[t]he total 'testimony' of Jesus in the Fourth Gospel, the sole object of his mission in 'the world' (18:37), is in fact about himself, and the presentation of the self-testimony is depicted as the *krisis* of the world."[31] Having looked at the larger and intermediate contexts of 8:23, we will now identify other literary markers that will further aid our understanding of the verse.

3. Structural and Lexical Analysis of John 8:23

As we have earlier mentioned, the structure of 8:23 reveals a strict correspondence of A with A' and B with B', i.e., pronoun subject-adverbial phrase-verb construction.[32] This structure could be an intended synthetic[33] antithetical parallelism akin to what

[28] Cf. Westcott, *John*, 130.

[29] Martin Hengel, "Christological Titles in Early Christianity," in *Studies in Early Christology* (Edinburgh: T & T Clark, 1995), 366–67, is right to claim that John's emphasis on the divinity of Jesus beginning from the Prologue (1:1) until the end of the Gospel (20:28) together with Jesus' self-declaration in the middle (10:30) reveals that the goal of the entire Gospel is "personal faith and its confession" (cf. 20:31).

[30] See the analysis of Meeks, "Man from Heaven," 60, on the "descent-ascent" motif in ch. 3 where he concludes that "[t]he pattern, descent and ascent, becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men [*sic*] of this world."

[31] Ibid., 56.

[32] Except for B' where εἰμὶ comes between οὐκ and ἐκ τοῦ κόσμου τούτου.

[33] Our classification of "synthetic" parallelism (in contrast to synonymous) is based on the distinctions identified by Robert Kaplan, "Cultural Thought Patterns in Inter-Cultural Education," in *Landmark Essays on ESL Writing*, ed. Tony Silva and Paul Kei Matsuda (New York and Abingdon, OX: Routledge, 2011),

literary critics like T. Popp[34] and G. Van Belle[35] would regard as Johannine repetition, variation and amplification. Van Belle maintains that this literary style signals an intentional attempt to draw the reader's attention to the content of the parallel.[36] With the variation in A'B', the pair ἄνω and κάτω in AB take on additional nuances more than just being purely cosmological markers. In a language where the predicate often comes first,[37] the foregrounding of the subjects ὑμεῖς and ἐγώ followed by their respective spatial references shows that the emphasis of the verse is on the two juxtaposed subjects whose identities are inseparable from their respective places of origin. The syntagmatic relation of the foregrounded subject pronouns ὑμεῖς and ἐγώ to ἐκ τῶν κάτω and ἐκ τῶν ἄνω, respectively, which is repeated using the parallel ἐκ τούτου τοῦ κόσμου and ἐκ τῶν ἄνω - οὐκ ἐκ τοῦ κόσμου τούτου signals the significance of the interpretation of these spatial markers in relation to their respective subjects.[38]

15, who defines synonymous parallelism as "the balancing of the thought and phrasing of the first part of a statement or idea by the second part" and synthetic parallelism as "the completion of the idea or thought of the first part in the second part." We do not consider οὐκ ἐκ τοῦ κόσμου τούτου and ἐκ τούτου τοῦ κόσμου to be mere synonymous repetitions of ἄνω and κάτω, respectively. The spatial categories ἄνω and κάτω refer to bipartite cosmological categories, similar to that found in the LXX, that express ontological realities without necessarily containing any value judgement. By complementing these with οὐκ ἐκ τοῦ κόσμου τούτου and ἐκ τούτου τοῦ κόσμου, John seems to direct the reader's attention to the κόσμος and his description of it and in the process differentiates Jesus from the characteristics that are inherent in "this κόσμος."

[34] Thomas Popp, *Grammatik des Geistes*, 67–76.

[35] In his detailed analysis of Johannine literary style characteristics, Gilbert Van Belle, "Repetitions and Variations in Johannine Research: A General Historical Survey," in *Repetitions and Variations in the Fourth Gospel: Style, Text, Interpretation*, ed. G. Van Belle, M. Labahn, and Maritz, BETL 223 (Leuven, Paris, and Walpole, MA: Peeters, 2009), 21, has rightly perceived the fourth evangelist to be "an expert in repetition and variation." Citing the works of Chang, "Repetitions and Variations in the Gospel of John"; Popp, *Grammatik des Geistes*; and C. Clifton Black, "'The Words That You Gave to Me I Have Given to Them': The Grandeur of Johannine Rhetoric," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville, KY: Westminster John Knox, 1996), 220–239, Van Belle agrees that Johannine repetition is not simply limited to verbatim repetition, but also includes "variation" with its consequent effect of "amplification" (Van Belle, "Theory of Repetitions and Variations," 23–27).

[36] Cf. Van Belle, "Theory of Repetitions and Variations," 30, who identified the following seven functions of repetition in John: "(1) to highlight or draw attention; (2) to establish or fix in the mind of the implied reader […]; (3) to emphasize the importance of something; (4) to create expectations, increasing predictability and assent (anticipation); (5) to cause review and reassessment (retrospection); (6) to unify disparate elements; [and] (7) to build patterns of association or contrasts."

[37] Cf. Robertson, *Grammar* 417, who reasons that the "predicate first" structure occurs because usually the emphasis of the sentence lies in the predicate.

[38] In John, ἄνω is used with more than one referent. It could refer to the brim or the top of the jar (2:7). When Jesus prayed in direct speech to the Father in 11:41, he is described as raising his eyes to the ἄνω. In this usage, there is a syntagmatic relation between ἄνω and the Father. Meanwhile, John also uses the adverb ἄνωθεν. In 3:31, the one who is described as ὁ ἄνωθεν is also said to be ἐπάνω πάντων. That the one who is ὁ ἄνωθεν is also the one who is ὁ ἐκ τοῦ οὐρανοῦ can be seen in the parallel use of the verb ἐρχόμενος along with ἐπάνω πάντων ἐστίν (although some manuscripts omit this phrase). Thus, Jesus who is from the ἄνω is also one who is from the οὖρανός. Moreover, only the one who is born ἄνωθεν can see

Meanwhile, 8:23 presents two different word orders of the prepositional phrase involving κόσμος: ἐκ τούτου τοῦ κόσμου[39] (A') and οὐκ ἐκ τοῦ κόσμου τούτου (B') with the demonstrative οὗτος modifying κόσμος. While word order may be deemed of little significance in a language that uses case-endings, J. Heimerdinger argues that the author who may be free from grammatical concerns faces semantic and pragmatic constraints so that he cannot just move words as he pleases.[40] These constraints are due to the functions that the words are supposed to play in the sentence as well as the purpose of the sentence where these words occur.[41] In other words, the ordering of words is influenced by what function the author intends the words or the sentence to have in the narrative.[42] Where the subject is ὑμεῖς (i.e., the Ἰουδαῖοι), οὗτος is pre-posed and is closer to the subject. Where the subject is ἐγώ (Jesus), οὗτος is post-posed to κόσμος and is farther from the subject. Moreover, what immediately follows the subject ἐγώ is the negating adverb οὐκ. The close positioning of ὑμεῖς with the pre-posed τούτου emphasizes the relationship between the subject Ἰουδαῖοι with "this world" and not just any other world.[43] The position of οὗτος in relation to the noun it modifies (ἐκ τούτου τοῦ κόσμου) is significant considering that in *Koine*, the position of the demonstrative pronoun (and the adjective) is usually after the noun.[44] Thus, the pre-posing ("front-shifting") of οὗτος in the expression ἐκ τούτου τοῦ κόσμου shows that οὗτος is being highlighted in this phrase as the world of the addressees.[45] Conversely, the post-positioning of τούτου when Jesus is the subject and

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the kingdom of God (3:3). The power of Pilate was given him from ἄνωθεν (19:11). Thus when Jesus claims to be ἐκ τῶν ἄνω (8:23), his identity encompasses the one who is ἐπάνω πάντων (3:31), one who is ἐκ τοῦ οὐρανοῦ (3:31) and one who is related to God, the Father (11:41). Meanwhile, there is only one other use of κάτω in the Gospel and that is in the pericope which is considered by scholars as not originally part of the Gospel. Nonetheless, our interest here is on the relation of the lexeme κάτω to other lexemes and in 8:6, the use of κάτω in syntagmatic relation with the verb κύπτω and the lexical unit εἰς τὴν γῆν inform us that this word is used to refer to that which is on the earth below, and hence possessing earthly characteristics (cf. 3:31).

[39] The variant reading τοῦ κόσμου τούτου exists in ℵ D L Θ Ψ 0250 *f* [1.13].

[40] Heimerdinger, "Word Order in Koine Greek," 140.

[41] Ibid.

[42] According to Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*, Indiana Literary Biblical Series (Bloomington, IN: Indiana University Press, 1985), 1, "biblical narrative is oriented to an addressee and regulated by a purpose or a set of purposes involving the addressee. Hence our primary business as readers is to make purposive sense of it, so as to explain the *what's* and the *how's* in terms of the *why's* of communication."

[43] Cf. Heimerdinger, "Word Order in Koine Greek," 167, where she explains the emphatic value of the demonstrative pronoun when it precedes the noun.

[44] Moulton and Turner, *Syntax*, vol. 3, 193. While Turner attributes the postposition to Hebrew influence, Heimerdinger, "Word Order in Koine Greek," 142, opines that attributing word order to foreign influence is problematic since languages vary in their word order patterns and authors face constraints (e.g., the emphasis they want to express through the words which manifests their intention) in the ordering of words. Without discounting the influence of foreign languages on Koine, Heimerdinger pleads for caution in positing Semitic influence on *Koine* word order (ibid.). Nonetheless, she accepts with certainty the Semitic influence on *Koine* noun phrase word order, i.e., noun-adjective (ibid., 143).

[45] Cf. Heimerdinger, "Word Order in Koine Greek," 144.

the close positioning of οὐκ with Jesus strongly conveys the idea that Jesus is not to be associated with "this world."[46] In other words, Jesus is being differentiated from the world of the addressees.

The polarity that is expressed by the pairs ἐκ τῶν κάτω - ἐκ τῶν ἄνω and ἐκ τούτου τοῦ κόσμου - οὐκ ἐκ τοῦ κόσμου τούτου is undeniable. But do these pairs express the maximum degree of difference in meaning which signifies total opposition and separation? Structural linguists have noted the human tendency to explain or articulate a certain phenomenon through the use of binary language."[47] For A. J. Greimas and J. Courtés, a structure can be considered as binary if there is a relation between the two terms.[48] In J. Lyons' semantic classifications of opposites, the binary pair "above" and "below" (which are diametrically opposed in a two-dimensional space)[49] expresses converse relations which cannot be considered as "antonyms" in the sense of possessing "the maximum degree of difference in meaning."[50] He argues that to define "antonymy" as such, i.e., "the maximum degree of difference in meaning," is erroneous because "[w]hen we compare and contrast two objects with respect to their possession or lack of one or more properties, we do so generally on the basis of their similarity in other respects." [51] Lyons further maintains that "oppositions are drawn along some dimension of similarity."[52] This point is further explicitated by Greimas and Courtés:

> "The intuitive grasp of the **difference** – that is, of a certain gap between two or more entities − constitutes […] the first condition for the appearance of meaning. Yet, a difference can only be recognized over against a supporting background of resemblance. Thus it is by postulating that difference and resemblance are relations – which are apprehended and/or produced by the knowing subjects – which can be gathered together and formulated into a specific category, *alterity/identity*, that one can construct the elementary structure of signification […]."[53] [emphasis original]

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[46] Cf. Talmy Givón, *Syntax: An Introduction*, vol. 1 (Amsterdam and Philadelphia, PA: John Benjamins, 2001), 370, who claims that negative assertions are "equally *strong assertions*, i.e. used in psychological context of high certainty and high evidential support." Givón further adds that negative assertions are "typically made on the tacit assumption that the hearer either has heard about, believes in, is likely to take for granted, or is at least familiar with the corresponding affirmative" (*ibid.,* 371).

[47] Cf. Winfried Nöth, "Opposition at the Roots of Semiosis," in *Origins of Semiosis: Sign Evolution in Nature and Culture*, ed. Winfried Nöth (Berlin and New York: Walter de Gruyter, 1994), 37; A. J. Greimas and J. Courtés, *Semiotics and Language: An Analytical Dictionary*, trans. Larry Crist et al. (Bloomington, IN: Indiana University Press, 1982), 25; John Lyons, *Semantics*, vol. 2 (Cambridge et al.: Cambridge University Press, 1977), 277.

[48] Greimas and Courtés, *Semiotics and Language*, 25.

[49] Lyons, *Semantics 2*, 2:283.

[50] Ibid., 2:286.

[51] Ibid.

[52] Ibid.

[53] Greimas and Courtés, *Semiotics and Language*, 79.

If we apply the insights of structural linguistics to our analysis of ἐκ τῶν κάτω and ἐκ τῶν ἄνω (and its parallel ἐκ τούτου τοῦ κόσμου and οὐκ ἐκ τοῦ κόσμου τούτου), we can posit that while these two pairs of lexical units express "oppositeness of meaning," to some extent they could also contain a degree of resemblance. We are therefore inclined to ask: what is the common element that is shared by ἐκ τῶν κάτω and ἐκ τῶν ἄνω? For one, both pertain to origin. But if we look at the parallel ἐκ τούτου τοῦ κόσμου - οὐκ ἐκ τοῦ κόσμου τούτου, we will obtain κόσμος as the point of reference which is differentiated by the demonstrative οὗτος and by the negating οὐκ. Thus, while the Ἰουδαῖοι are from this κόσμος; Jesus is not from this κόσμος, thereby implying the existence of another realm named ἄνω, a term which the evangelist associates with the realm of God (cf. 3:3, 27).[54] But even with this separation, the oneness of the κόσμος which came into being through the λόγος is affirmed in 1:3 (πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο) and its parallel in 1:10ab (ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο). This is the κόσμος that is loved by God (3:16). It is to the κόσμος below that the Son who is ἐκ τῶν ἄνω has been sent so that those who are ἐκ τούτου τοῦ κόσμου may have life in abundance (10:10). There is, therefore, a vertical interrelationship between the realm below and the realm above amid their difference. Having examined the structural and lexical components of 8:23, we will continue our investigation of John's binary cosmological language through an exploration of the use of the same lexemes in the LXX.

4. ΑΝΩ AND ΚΑΤΩ IN THE SEPTUAGINT

While there has been a long-standing debate on the origin of and influences on John, with the Qumran discoveries, the Gospel's undeniable OT and Jewish heritage has come to the attention of scholars.[55] With this as our point of departure and following the contention of O. Böcher[56] and E. Ladd,[57] could it be that John's binary cosmological language is reflective of a Jewish bipartite cosmological understanding?[58] Even if the use

[54] Cf. Painter, "Earth Made Whole," 71.

[55] Cf. Maarten J. J. Menken, "Observations on the Significance of the Old Testament in the Fourth Gospel," in *Theology and Christology in the Fourth Gospel*, ed. G. Van Belle, J. G. van der Watt, and P. Maritz, BETL 184 (Leuven: Leuven University Press and Peeters, 2005), 155–75; Klaus Westermann, *The Gospel of John in the Light of the Old Testament*, trans. Siegfried S. Schatzmann (Peabody, MA: Hendrickson, 1998); and Martin Hengel, "The Old Testament in the Fourth Gospel," *HBT* 12, no. 1 (1990): 23–34. In the words of Schnackenburg, *John*, vol. 1, 124: "[...] many thoughts and images of the O.T., mostly taken further in theological meditation and development, come together in John and are made to serve Johannine theology. This Gospel would be unthinkable without the O.T. basis which supports it." See also Stephen S. Smalley, *John: Evangelist and Interpreter* (Exeter: Paternoster, 1978), 112, and the survey of Brown, vol. 1, lii–lxvi. We acknowledge that our position neither denies that the Judaism of that time was influenced by Hellenism nor that there could be influences on the Gospel, other than Judaism.

[56] Böcher, *Der johanneische Dualismus*, 26.

[57] Ladd, *A Theology of the New Testament*, 261.

[58] Cf. Barrett, *John*, 341, who attributes John's use of ἄνω and κάτω to Judaism, rather than Hellenism.

of κόσμος in 8:23 does not pertain to a Johannine cosmology, is it possible that this Johannine dual cosmological language is actually John's appropriation of the OT *Weltbild* to serve some purpose (cf. 20:31)? Before we answer this question, it is important that we look at the essence of OT cosmology.

In his analysis of OT cosmology, J. Pennington countered the claim of a tripartite OT cosmology (heaven - earth and sea – Sheol/underworld) espoused by L. Stadelmann[59] and J. E. Wright,[60] among others, and seems to have convincingly argued that the absence of a clearly defined third category in the OT points to a bipartite – not a tripartite – cosmology, although this is expressed in various ways using "embellishments."[61] Finding support from OT texts (e.g., Psa 148) and the studies of D. Tsumura[62] and O. Keel[63], Pennington considers the underworld (Sheol) to be in a hyponymic relationship with the earth (similar to the seas and the depths of the ocean) so that the OT view of the world (*Weltbild*) can be described as basically dual in the sense that heaven is the dwelling place of God while the earth and the netherworld are for humans.[64]

Unlike John, the LXX does not use the binary lexical pair ἐκ τούτου τοῦ κόσμου and οὐκ ἐκ τοῦ κόσμου τούτου. Neither does it use the lexical units ἐκ τῶν κάτω and ἐκ τῶν ἄνω. However, the use of ἄνω in reference to heaven and κάτω in reference to the earth is attested in many texts (e.g., Exo 20:4; Deu 4:39, 5:8; 1Ki 8:23; Isa 8:21-22). Noteworthy is the LXX's concomitant antithetical use of κάτω with ἄνω along with their respective parallels γῆ and οὐρανός, thereby pointing to the semantic synonymic and antonymic relationships of these four lexemes. Worth mentioning also is the use of κόσμος in reference to elements that are in the οὐρανός (cf. e.g., Deu 4:19; 17:3; Sir 43:9; Isa 13:10; 24:21). Moreover, while the LXX makes clear that οὐρανός is the dwelling place of God (1Ki 8:30; 2Ch 6:21; 2Ma 3:39) and γῆ is for humans (Psa 115:16), it also emphasizes that the Lord is ὁ θεός of both heaven and earth (Deu 4:39, 10:14 Jos 2:11;

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[59] Luis Stadelmann, *The Hebrew Conception of the World: A Philological and Literary Study*, AnBib 39 (Rome: Pontifical Biblical Institute, 1970), 9–10, 177.

[60] J. Edward Wright, *The Early History of Heaven* (New York and Oxford: Oxford University Press, 2000), 53–54.

[61] Jonathan Pennington, "Dualism in Old Testament Cosmology: Weltbild and Weltanschauung," *SJOT* 18, no. 2 (2004): 266. Pennington cites Isa 7:11 where Sheol is used as a substitute for earth, hence manifesting what he calls a semantic overlap (ibid.). O. Böcher, *Der johanneische Dualismus*, 23, also advocates for a bipartite OT cosmology: „Wenn man also von drei Teilen der alttestamentlichen Welt sprechen wollte, so sind dies – von oben nach unten – nicht Himmel, Erde und Unterwelt, sondern allenfalls Himmel, Erde und Ozean (Ex 20,11). Der Ozean freilich, auf dem die Erde gleichsam schwimmend gedacht ist, erhält nirgends selbständige theologische Relevanz. Im wesentlichen ist das Weltbild des AT schon in vorexilischer Zeit zweiteilig."

[62] Cf. David Tsumura, "A 'Hyponymous' Word Pair: 'Rṣ and Thm(t) in Hebrew and Ugaritic," *Bib* 69 (1988): 258–69; see also his other work, *The Earth and the Waters in Genesis 1 and 2: A Linguistic Investigation*, JSOTSup 83 (Sheffield: JSOT Press, 1989), 72–77.

[63] Cf. Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of the Psalms*, trans. Timothy J. Hallett (New York: Seabury, 1978).

[64] Pennington, "Dualism in Old Testament," 266, cites Isa 7:11 where Sheol is used as a substitute for earth, hence manifesting what he calls a semantic overlap.

Psa 89:11; 113:11; also Psa 139:8). In this last usage, while κάτω and ἄνω are used to express a bipartite cosmology, both are also used in a merismatic sense to signify God's lordship of all creation, inclusive of the space above and the space below and all that they contain.[65] Even if κάτω and ἄνω point to separate abodes thereby suggesting opposition, the affirmation that heaven and earth are God's creation suggests unity. Pennington is right to argue that this duality in the OT's cosmological language does not just have one function—it could either express an antithesis[66] in some instances, or a merismus[67] in other cases.[68] Thus, the use of binary language not only expresses a LXX bipartite *Weltbild* but also points to a LXX *Weltanschauung* where God is seen as Lord over the entire creation.

Going back to 8:23, we recall its use of the spatial categories ἄνω and its parallel οὐκ ἐκ τοῦ κόσμου τούτου together with κάτω and its parallel ἐκ τούτου τοῦ κόσμου. John's use of ἄνω and κάτω in 8:23 when compared with that of the LXX yields the following observations: (1) with regard to the surface structure, both the LXX and John juxtapose ἄνω and κάτω; (2) in the LXX ἄνω refers to the dwelling place of God and κάτω as the abode of humans; 8:23 presents Jesus' origin to be in the ἄνω while the origin of the Ἰουδαῖοι is in the κάτω; (3) the antithesis in the juxtaposition of ἄνω and κάτω as markers for one's origin is present both in 8:23 and in the LXX; (4) just as the LXX uses οὐρανός interchangeably with ἄνω to refer to God's dwelling place, John also uses οὐρανός to refer to the dwelling place (or place of origin) of the Spirit (1:32), of angelic beings (1:52), of Jesus, the living bread (6:51), and of God (12:28); and finally (5) the LXX uses ἄνω and κάτω in a merismatic sense to refer to the whole of creation, a use which is absent in 8:23. Regarding the lexeme κόσμος, the LXX uses it with the nuances of "adornment" or "ornament," as well as to refer to elements in the οὐρανός. John does not use κόσμος in any of these senses. With the above observations, we could initially see that John's use of the binary pair ἄνω and κάτω contains some elements that are similar to those which are present in the LXX. Although John's use of ἄνω - κάτω resonates with

[65] Cf. Wright, *The Early History of Heaven*, 53.

[66] Cf. Psa 115:16; 102:19; Ecc 5:2.

[67] Cf. Gen 1:1; 14:22; Lev 26:19. Other authors who uphold that a bipartite OT cosmology reflects a merismus which expresses the totality of creation include Michael Deroche, "Isaiah XLV 7 and the Creation of Chaos?" *VT* 42, no. 1 (January 1992): 19–21; and Gordon J. Wenham, *Genesis 1-15*, WBC (Waco, TX: Word Books, 1987), 15.

[68] Pennington, "Dualism in Old Testament," 271–72. Pennington finds support for his views on the phenomena of merismus and antithesis in OT cosmology from the two works of Jože Krašovec, *Der Merismus im Biblisch-Hebräischen und Nordwest-Semitischen*, BibOr 30 (Rome: Biblical Institute Press, 1977) and *Antithetic Structure in Biblical Hebrew Poetry*, VTSup 35 (Leiden: Brill, 1984). Pennington observes that the OT use of the heaven-earth dualistic word pair conveys both a *Weltbild* and a *Weltanschauung* which are inherently related. He explains that "when heaven is used with its 'direct meaning' of the astral and atmospheric world, 'heaven and earth' refers to the *Weltbild*, the physical cosmology of the world. Conversely, when heaven is used in its 'symbolic' sense of the place of God's dwelling, 'heaven and earth' refers to the *Weltanschauung*, or what we may term its 'ontological cosmology'" (ibid., 274−75).

the LXX, the absence of its parallel ἐκ τούτου τοῦ κόσμου and οὐκ ἐκ τοῦ κόσμου τούτου in the LXX seems to suggest the creativity of the author of John.

In John, we meet Jesus who persistently claims to be one with the Father (8:38, 42), to be the Son who was sent by Him (6:38; 10:36), who claims in 8:23 the same abode as that of God. Since Jesus claims oneness of identity with the Father, it but follows that they would have the same origin, i.e., the place above and not the κόσμος below.[69] Even with the antithesis and separation that is engendered by the binary pairs κάτω / ἐκ τούτου τοῦ κόσμου and ἄνω / οὐκ ἐκ τοῦ κόσμου τούτου in 8:23, Jesus' call to belief in 8:24 somehow reflects the Gospel's *Weltanschauung*, a worldview which continues the OT theme of a faithful God who loves and saves his people below (cf. e.g., Psa 56:11; 144:18−20; Isa 41:17; Jer 29:11−13). Even while presenting a separation through the use of the binary language, in 8:24, John presents a way in which this separation can be bridged. The salvific intent of the narrative is supported by other narratives in the Gospel (see especially 3:16 and 20:31). By presenting Jesus as the one from above (8:23) who could provide a way out of death (8:24), and the one who is greater than Abraham and the prophets (8:53), John introduces Jesus as the fulfilment of OT messianic expectations (cf. Isa 9:1−2; 42:6−7; 49:6; 60:1; also 1:45). Hence, 8:23 may be considered a christological affirmation.[70] Jesus, the One sent by the Father, about whom 1:14 says: ὁ λόγος σὰρξ ἐγένετο, continues the work of the Father in the world below (4:34; 9:4; 17:4).

Conclusion

In this paper we looked at the binary cosmological language in 8:23 (ἄνω - κάτω and its parallel οὐκ ἐκ τοῦ κόσμου τούτου - ἐκ τούτου τοῦ κόσμου) and examined it in relation to the question of dualism in John. Our exploration has revealed that while the use of the binary pair ἄνω - κάτω in 8:23 resonates with the LXX, John's literary prowess can be seen in the repetition, variation, and amplification of the idea conveyed by this pair using the pair οὐκ ἐκ τοῦ κόσμου τούτου - ἐκ τούτου τοῦ κόσμου. Contextual, rhetorical, and linguistic analyses reveal how this dual language does not reflect extreme unbridgeable opposition. Rather, it is used at the service of the Gospel's christological and soteriological proclamation.[71] With the antithesis that is engendered by the binary pairs, John was able to emphasize the identity of Jesus as the One sent by the Father while at the same time making those from below realize their true identity and their concomitant need for salvation. The distance that is created by the opposition inherent in these pairs

[69] That one's identity is connected to one's paternal and geographical origin of the father is clearly demonstrated in 1:45 where Jesus is described as the son of Joseph who comes from Nazareth.

[70] Marinus de Jonge, "Christology, Controversy and Community in the Gospel of John," in *Christology, Controversy, and Community: New Testament Essays in Honour of David R. Catchpole*, ed. David G. Horrell and Christopher Tuckett (Leiden, Boston, and Köln: Brill, 2000), 209, contends that "christology is without any doubt the main theme of the Fourth Gospel ... [which] is developed in many debates of Jesus with his opponents [...].

[71] See the introduction of Walter Schmithals in Bultmann, *John*, 5.

can be bridged through belief in Jesus (cf. 8:24). Frey is correct to argue that the dual expressions in John ought to be interpreted vis-à-vis their function within the context of the narrative. With these results, it is perhaps sound to conclude that the binary cosmological language in 8:23 is a literary style which is part and parcel of John's revelatory scheme. John has to present Jesus as one who comes from the ἄνω in order to establish the ground for his salvific proclamation in the κάτω. In other words, the salvation of those who are ἐκ τούτου τοῦ κόσμου can only be effected by someone who is οὐκ ἐκ τοῦ κόσμου τούτου.[72] An analysis of John's binary cosmological language cannot exclude John's narrative style and purpose. G. O' Day could not have expressed this better when she wrote, "[…] any studies of Johannine revelation that ignore the form, style, and mode of Johannine revelatory language will always miss the mark."[73]

[72] Cf. Udo Schnelle, *Antidocetic Christology in the Gospel of John: An Investigation of the Place of the Fourth Gospel in the Johannine School*, trans. Linda Maloney (Minneapolos, MN: Fortress, 1992), 229.

[73] Gail R. O'Day, "Narrative Mode and Theological Claim: A Study in the Fourth Gospel," *JBL* 105, no. 4 (December 1986): 662.

ANNEX 2

Ὁ ΚΟΣΜΟΣ IN 1 JOHN

Introduction

There are 24 occurrences of κόσμος in different grammatical forms in the Letters of John. Of these, 23 can be found in 1 John.[1] This paper is an attempt to understand how the author of 1 John understands the κόσμος. The paper intends to present an overview of κόσμος in this particular letter when it is used as the trajector in the clause. Since the prototypical trajector is coded in the nominative form, the exploration will focus on texts where κόσμος occurs in the nominative form. The decision to analyze κόσμος when it is construed as the trajector in the clause is based on the Cognitive Grammar notion that the trajector of a clause is the participant that receives primary focal prominence.[2] If an entity is construed as the trajector of the clause, this means that the speaker or viewer, i.e., the one who is construing the event which is expressed in a clause, puts emphasis upon this entity.[3] Nonetheless, while this may be the particular focus of this paper, the analysis will include the occurrences of κόσμος in other grammatical forms when these impinge upon the analysis of a particular text. The presentation will have two parts. First, we shall present various scholarly proposals with regard to the meanings of κόσμος in 1 John. Second, we shall conduct a contextual analysis of κόσμος in select texts.

1. Scholarly Positions on the Meanings of ΚΟΣΜΟΣ in 1 John

Scholars have identified more than one nuance in the use of κόσμος in 1 John. J. van der Watt provides four categories of the meanings of κόσμος in 1 John. First, κόσμος refers to "the physical/material world people live in" (cf. 1Jo 3:17).[4] This meaning encompasses not only the earth as a spatial or geographical entity but also the material goods that are contained therein which the human person needs to survive. He considers this to be a 'neutral' meaning of the word.[5] Second, van der Watt contends that κόσμος refers to all human beings, such as those to whom the false prophets (1Jo 4:1) and the

[1] The other occurrence is in 2Jo 1:7.

[2] Langacker, *Cognitive Grammar: A Basic Introduction*, 361.

[3] Langacker, *Grammar and Conceptualization*, 33.

[4] van der Watt, "Cosmos, Reality, and God in the Letters of John," 255. This is a revised and expanded version of his previous article with the same title "Cosmos, Reality and God in the Letters of John," *In Die Skriflig/In Luce Verbi* 47, no. 2 (2013): 1–9.

[5] van der Watt, "Cosmos (2013)," 2.

deceivers (2Jo 7) have gone out.[6] Third, κόσμος pertains particularly to human beings who do not believe in God, those who are in need of salvation, and to whom the Son is sent (1Jo 4:9).[7] It also encompasses those who do not know God and God's people (1Jo 3:1) and hate the believers (1Jo 3:13).[8] Fourth and last, van der Watt finds a usage of κόσμος in 1 John which pertains to a general and inclusive ungodly reality that is in opposition to God and, hence, it may be considered as a "realm of hostility to God."[9] This realm is considered to be general and inclusive because it encompasses not just humans, but also the spiritual powers.[10] In 1Jo 4:5, the people who are described as ἐκ τοῦ κόσμου are placed in direct contrast to the believers who are ἐκ τοῦ θεοῦ (1Jo 4:4). Van der Watt argues that in this usage, κόσμος as the place of origin could pertain to "evil as an individual entity encapsulating everything that is evil."[11]

Some of the meanings which van der Watt identified have also been recognized by C. Haas, M. de Jonge, and J. L. Swellingrebel, although the latter provided more nuanced descriptions. According to Haas et al., there are five nuances of κόσμος in the Johannine Letters. First, in what they consider to be the central meaning of the word, κόσμος refers to the entire orderly physical creation.[12] Second, κόσμος is used in the locative sense to designate the place where human beings dwell, where God sent his only Son (1Jo 4:9), where people ought to serve God (1Jo 4:17), but where evil forces and false prophets may also be at work (1Jo 4:1, 3; cf. 2Jo 7).[13] Third, κόσμος is used to refer to humankind as a whole (1Jo 2:2; 4:14; cf. Joh 3:16).[14] Fourth, κόσμος is used metaphorically to refer to a human person's "organization of creation, or to his way of life with its possessions, joys, desires, cares and sufferings (1Jo 3:17).[15] While Haas et al. consider the above four meanings to be "essentially neutral," they identify a fifth meaning of κόσμος in 1 John which they see as negative, i.e., the use of κόσμος in reference to everything (encompassing both humans and non-humans) that is at enmity with God and the believers (1Jo 2:15−17; 3:1, 13; 4:4-6; 5:4−5): "Taken thus it refers to the world and the persons in it as an evil system, as a way of life that is in the power of the Evil One and, therefore, is friendly to the false teachers."[16]

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[6] van der Watt, "Cosmos, Reality, and God," 255–56.

[7] Ibid., 256.

[8] Ibid.

[9] Ibid., 257. The phrase has been quoted from Brown, *The Epistles of John*, 498.

[10] van der Watt, "Cosmos, Reality, and God," 257.

[11] Ibid., 257. He relates this to the "apocalyptic evil" (an idea which, according to him, is present in 1Jo 2:18 and 2Jo 7) which is symbolized by the antichrist in 2Jo 7 (ibid., 257−258).

[12] Haas et al., *A Translator's handbook on the Letters of John*, 57.

[13] Ibid.

[14] Ibid.

[15] Ibid.

[16] Ibid.

While some scholars conclude that κόσμος in 1 John is "the epitome of everything distant from, and opposed to, God,"[17] van der Watt, Haas et al. identify both neutral and negative nuances of κόσμος in 1 John. In the categorization of van der Watt, κόσμος encompasses nuances from the material or physical world where human beings exist "without any moral or other underlying overtones"[18] to a general inclusive evil reality that stands in opposition to God. Furthermore, κόσμος is also used to refer both to humankind in general and to that part of humankind that does not believe in God and that is hostile to the believers.[19]

Despite the seeming distinctiveness of each of these meanings, Haas et al. explain that an "inner unity" exists among the five meanings which they proposed.[20] Furthermore, the meaning of the lexeme at a particular usage event may not always be clearly defined and that there are occurrences when the context points to more than one meaning.[21] This is understandable considering that while one meaning may be profiled in a particular usage event, some other peripheral meanings of the word could also be present. For instance, while κόσμος in 1Jo 4:1 may profile "human persons," i.e., those people whom the false prophets have gone out to, those who contend that κόσμος means "the physical world people live in" could also be right since the act of "going out" could also be directed towards a spatial entity. Hence, the task of the interpreter is to identify which nuance among the different nuances is focused or profiled in a particular occurrence of κόσμος while at the same time taking note of the inner unity among these meanings so that the other meanings which lie at the periphery would also be recognized.[22]

2. Analysis of ΚΟΣΜΟΣ in Select Texts

Having presented how scholars generally interpret the use of κόσμος in 1 John, we shall proceed with in-depth analyses of select texts where κόσμος occurs as the grammatical subject. As such, it is construed as the trajector in the clause, i.e., the participant which receives the primary focal prominence.

[17] von Wahlde, *John*, vol. 2, 75. See also A. E. Brooke, *A Critical and Exegetical Commentary on the Johannine Epistles*, ICC (Edinburgh: T & T Clark, 1957), 47, who claims that the author of 1 John regards the κόσμος as pertaining to the whole created system which is separated from or opposed to God. This general description could be further narrowed down to refer to humanity that is "estranged from God or regardless of God, or to all that is opposed to the Christian view" (ibid.); Lieu, *I, II, and III John*, 92, also argues that "the world" in 1Jo "denotes a reality that is fundamentally negative" even amid its assertions that Jesus is the expiation for the sins of the whole world (1Jo 2:2) and the Savior of the world (1Jo 4:14; also 1Jo 4:9). Lieu maintains that these texts "sound formulaic" (ibid.).

[18] van der Watt, "Cosmos, Reality, and God," 259.

[19] Because of 1 John's presentation of the κόσμος in relation to God, van der Watt concludes that 1 John is "dominated by a theological cosmology" (ibid., 260).

[20] Haas, et al., *A Translator's Handbook on the Letters of John*, 57.

[21] Ibid.

[22] Cf. ibid.

2.1 1 JOHN 2:17

First John 2:17 announces that ὁ κόσμος and its desires are passing away. The text reads:

1Jo 2:17a καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ,
b ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

The verse is composed of two clauses with two subjects: ὁ κόσμος καὶ ἡ ἐπιθυμία αὐτοῦ (1Jo 2:17a) and ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ (1Jo 2:17b). The first is described as passing away (cf. παράγεται[23]) in contrast to the second which remains forever (cf. μένει εἰς τὸν αἰῶνα). In order to understand the significance of the assertion in 1Jo 2:17a, we need to look at its intermediate context, i.e., 1Jo 2:15–17, where we have specific injunctions by the author concerning the κόσμος. First John 2:15–17 has six occurrences of κόσμος in four grammatical forms: κόσμος, κόσμον, κόσμῳ, and κόσμου. Three sets of contrasts related to κόσμος are presented in these verses. The first contrast is presented in 1Jo 2:15.

1Jo 2:15a Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.
b ἐάν τις ἀγαπᾷ τὸν κόσμον,
c οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

The verse presents the contrast between the love for ὁ κόσμος and the things in the κόσμος, on the one hand, and the love for the Father, on the other hand.[24] By interpreting τοῦ πατρός as an objective genitive, it would then parallel τὸν κόσμον which is the object

[23] The verb παράγομαι occurs only twice in 1 John. It is used to describe the passing away of the darkness in 1Jo 2:8 and this passing away of the darkness is contrasted with the true light which is said to be now shining: πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει (1Jo 2:8).

[24] We are taking τοῦ πατρός to be an objective genitive amid other possible interpretations. Cf. Johannes Beutler, *Die Johannesbriefe*, RNT (Regensburg: Friedrich Pustet, 2000), 69; and Rudolf Schnackenburg, *Die Johannesbriefe*, 2nd rev. ed., HTKNT 13 (Freiburg, Basel, and Vienna: Herder, 1963), 127. Brown, *The Epistles of John*, 256–257, notes the lack of scholarly consensus on the meaning of the phrase ἡ ἀγάπη τοῦ πατρός and ἡ ἀγάπη τοῦ θεοῦ which occur in 1 John once and four times, respectively (see also Joh 5:42 and 15:10). Citing supporters for either positions, he summarizes the scholarly positions into five: (1) "love for God" (objective genitive); (2) "love from God" or "God's love for us" (subjective genitive); (3) a combination of the two; (4) "divine love" (qualitative genitive); and (5) the noncommittal interpretation of "love of God" as a result of the inability to ascertain which meaning might have been intended by the author. Although Lieu, *I, II, and III John*, 93, considers the objective genitive (rather than subjective genitive) to be a more likely reading, she admits to the difficulty of making a precise interpretation considering the occurrences of many ambiguous expressions in 1 John. Horst Robert Balz, "Der Erste Johannesbrief," in *Die Katholischen Briefe: Die Briefe des Jakobus, Petrus, Johannes und Judas*, ed. Horst Balz and Wolfgang Schrage, 11th ed., NTD 10 (Göttingen: Vandenhoeck & Ruprecht, 1973), 174, attempts to solve the problem by positing: „Die Liebe zum Vater ist nur ein Reflex auf die Liebe, die vom Vater kommt."

in the preceding two clauses. The instruction in 1Jo 2:15a focuses on what not to love—ὁ κόσμος and τὰ ἐν τῷ κόσμῳ.[25] For E. A. Brooke, τὰ ἐν τῷ κόσμῳ pertains to individual objects which excite admiration or love."[26] The instruction does not say what one ought to love, but rather what one ought not to love. The argument behind the injunction is introduced in the second clause where we have ἐάν along with the subjunctive ἀγαπᾷ followed by the declaration οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.[27] Haas et al. identify two different nuances for the two occurrences of the verb "to love" in 1Jo 2:15ab. They contend that ἀγαπᾶτε in 1Jo 2:15a is used in the sense of "to strive after" or "to try to get," similar to the use in Luk 11:43,[28] while ἀγαπᾷ in the second clause (1Jo 2:15b) is used with the sense of "to prefer," i.e., "to like [ὁ κόσμος] better than the things of God."[29] This distinction does not really make much difference since one would normally strive after that entity which one prefers. By repeating τὸν κόσμον in 1Jo 2:15 without τὰ ἐν τῷ κόσμῳ (1Jo 2:15a), it can be inferred that the second τὸν κόσμον also encompasses τὰ ἐν τῷ κόσμῳ. Everything in the κόσμος should not be loved.

While the injunction not to love ὁ κόσμος and τὰ ἐν τῷ κόσμῳ explicates the objects which the addressees are instructed not to love, it also implies the idea that ὁ κόσμος and τὰ ἐν τῷ κόσμῳ are entities that are capable of being loved and that the believer who is enjoined not to love these things has the two options of either loving or not loving these entities.[30] In other words, 1 John acknowledges the "lovability" of ὁ κόσμος and τὰ ἐν τῷ κόσμῳ. However, the author of 1Jo instructs his hearers not to strive after them, but rather to choose God as the object of their love. The injunction in 1Jo 2:15 implies the corollary default expectation that the believers should only love the Father.[31] By emphasizing that

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[25] John Painter, *1, 2, and 3 John*, ed. Daniel J. Harrington, SP 18 (Collegeville, MN: Liturgical Press, 2002), 192–193, explains that the instruction not to love the κόσμος is a prohibition against the kind of loving that intends to possess it and in the process the person who loves the κόσμος is possessed and transformed by the latter.

[26] Brooke, *The Johannine Epistles*, 47.

[27] Cf. BDF, *A Greek Grammar*, § 371, which states: "Εάν with the subjunctive denotes that which under certain circumstances is expected from an existing general or concrete standpoint in the present: 'case of expectation' and 'iterative case in present time'." See also BDAG, "ἐάν," 267, on the use of ἐάν with the subjunctive.

[28] Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. (Luk 11:43)

[29] Haas et al., *A Translator's Handbook on the Letters of John*, 56.

[30] Lieu, *I, II, and III John*, 93, posits that the injunction of the author does not necessarily mean a rejection of the things in the world that make life comfortable, or of social success and the benefits that come with it, or of anything that has to do with human bodily existence, although these could follow from the decision to love God. Rather, by forbidding his hearers from loving the world and everything that is in it, the author, according to Lieu, presents "two mutually exclusive patterns of loyalty" (ibid.).

[31] Cf. Strecker, *The Johannine Letters*, 58. Strecker connects the instruction in 1Jo 2:15 to the previous verse where the author states that the νεανίσκοι have conquered the evil one (ibid.). According to Strecker, both the devil and the world are powers that are at enmity with God, hence, the instruction not to love the world is a consequence of one's allegiance to God (ibid.). Meanwhile, Brooke, *The Johannine Epistles*, 47, asserts that the appeal of the author to his hearers not to love ὁ κόσμος is because of their Christian identity.

they ought not to love ὁ κόσμος or the things that are in the κόσμος, the author clearly presents to his hearers the irreconcilability to have both ὁ κόσμος and the Father as the objects of their love. The author could not be more explicit in his instruction to his hearers as to which object to choose—they are not to love ὁ κόσμος for the love of the latter cancels out any love for ὁ πατήρ (cf. Jam 4:4; Mat 6:24; par. Luk 16:13).[32] The opposition between κόσμος and πατήρ as two objects of loving in 1Jo 2:15 is supported and carried forward in the opposition that is presented in 1Jo 2:16 where the things that are ἐν τῷ κόσμῳ are claimed to be οὐκ ἐκ τοῦ πατρός. The text reads:

1Jo 2:16a	ὅτι πᾶν τὸ ἐν τῷ κόσμῳ,
	ἡ ἐπιθυμία τῆς σαρκὸς
	καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν
	καὶ ἡ ἀλαζονεία τοῦ βίου,
b	οὐκ ἔστιν ἐκ τοῦ πατρὸς
c	ἀλλ᾽ ἐκ τοῦ κόσμου ἐστίν.

In this verse, the reader is presented with an explication of what constitutes πᾶν τὸ ἐν τῷ κόσμῳ: ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου.[33] However, the text also presents the second contrast which has to do with one's nature as a result of one's sphere of origin.[34] For the author, that entity which is ἐν τῷ κόσμῳ is ἐκ τοῦ κόσμου and is, consequently, οὐκ ἐκ τοῦ πατρός. The author makes a clear demarcation between what is ἐκ τοῦ κόσμου and what is ἐκ τοῦ πατρός. The contrast between the two spheres entails their separation and incompatibility, thereby, reinforcing the instruction in 1Jo 2:15. It is impossible to love both ὁ κόσμος and ὁ πατήρ, two entities which come from the opposing ends of a spectrum. The immediate context does not

As Christians, they are expected to practice the higher form of love for God and of human persons as brothers and sisters in Christ, rather than love that which is finite and transitory (ibid.).

[32] Cf. Brooke, *The Johannine Epistles*, 47.

[33] Haas et al., *A Translator's Handbook on the Letters of John*, 58–59, render ἡ ἐπιθυμία τῆς σαρκὸς as "the lust of the flesh" (meaning, "what the flesh lusts after"), ἡ ἐπιθυμία τῶν ὀφθαλμῶν as "the lust of the eyes" (meaning, "what the eyes lust after"), and ἡ ἀλαζονεία τοῦ βίου as "the pride of life." According to Urban C. von Wahlde, *The Gospel and Letters of John: Introduction, Analysis, and Reference*, vol. 1, ECC (Grand Rapids, MI: Eerdmans, 2010), 76, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου is a list of temptations (i.e., a catalogue of vices) which is common in the ancient world. However, Robert Kysar, *I, II, III John*, ACNT (Minneapolis, MN: Augsburg, 1986), 56, has rightly observed that the rendering of ἐπιθυμία as "lust" would lead the modern day reader to associate the word with sexual desire, a meaning which is narrower than what the author of 1 John might have intended. He further avers that the object of the desire could either be evil or something good (ibid.). Moreover, he explains that σάρχ "denotes human life in and of itself, not necessarily evil or materialistic" (ibid.). Countering those who consider the three items in 1Jo 2:16a as a catalogue of sins, Brooke, *The Johannine Epistles*, 47, argues that these three are but examples of "all that is in the world." Brooke reasons that 'all that is in the world" pertains to material and non-material entities that evoke feelings of desire and pride (ibid., 48).

[34] Cf. Painter, *1, 2, and 3 John*, 194.

specify what constitutes the things that are ἐκ τοῦ πατρός. Following the injunction in the previous verse, clearly the author's main concern is to continue to explicate to his hearers why they should not love the κόσμος and everything that is in it. The author makes a sweeping conclusion: all that are in the κόσμος are ἐκ τοῦ κόσμου, not ἐκ τοῦ πατρός (1Jo 2:16). Finally, a third contrast is presented in the succeeding verse which pertains to the fate of the κόσμος and its desire vis-à-vis the fate of those who do God's will. The text reads:

> καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ,
> ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. (1Jo 2:17)

The text states that ὁ κόσμος and its desires are passing away (cf. παράγεται) whereas those who do the will of God remain forever (1Jo 2:17). Haas et al. contend that παράγεται signifies "a continuing process that will be, but is not yet, completed."[35] They explain that an eschatological dimension is implied in the depiction of the transitory nature of ὁ κόσμος καὶ ἡ ἐπιθυμία αὐτοῦ (cf. the passing away of the darkness in 1Jo 2:8) which is contrasted with the eternal nature of those who do the will of God.[36] However, for Lieu, the author of 1 John could not have in mind any "cosmological eschatological catastrophe" which is similar to the one presented in Rev 21:1.[37] She surmises that by presenting the contrast in fate, the author expresses emphatically the incompatibility of the two spheres and that "regardless of whatever might have been happening in the society and in the community of believers, the opposition to God was irreversibly doomed."[38]

Meanwhile, the different English translations of 1Jo 2:17a reveal differing interpretations of ὁ κόσμος καὶ ἡ ἐπιθυμία αὐτοῦ.[39] For Brown, the genitive is subjective and, therefore, he renders the clause as "the world is passing away with all its desires."[40] However, Haas et al. also present the alternative rendering where the genitive could refer to the goal or the object of the desire.[41] The text is thus rendered like that in TEV: "the

[35] Haas et al., *A Translator's Handbook on the Letters of John*, 59.

[36] Brown, *The Epistles of John*, 314. He also cites other texts in the NT where the same eschatological idea is present, e.g., Mar 13:31 and 1Co 7:29, 31 (ibid.).

[37] Lieu, *I*, *II*, *and III* John, 96.

[38] Ibid., 96. Citing the devil's defeat in 1Jo 2:13-14, Robert W. Yarbrough, *1-3 John*, BECNT (Grand Rapids, MI: Baker Academic, 2008), 135, maintains that what the author meant by the passing away of the world could be "the devil's ongoing demise and the corresponding victory of God's people." Yarbrough's interpretation brings out the connection between the devil and the κόσμος. He proposes that the logic of 1Jo 2:17 runs like this: "[...] do not set your affection on the κόσμος [...] insofar as what characterizes the κόσμος is foreign if not hostile to the Father and what he represents [...]" (ibid., 134).

[39] The following are some of the different English renderings of 1Jo 2:17a: "And the world and its desire (or the desire for it) are passing away, [….]" (NRSV); "That world with all its allurements is passing away, […]" (REB); "And the world passeth away, and the lust thereof; […]" (KJV).

[40] Brown, The Epistles of John, 313. See also B. F. Westcott, The Epistles of St. John: The Greek Text with Notes and Essays (Grand Rapids, MI: Eerdmans, 1960), 66.

[41] Haas et al., *A Translator's Handbook of the Letters of John*, 59.

world and everything in it that people desire […].”[42] This presupposes an objective genitive interpretation of ἡ ἐπιθυμία αὐτοῦ. Regardless of which reading we choose, it is undeniable that the text informs us that the κόσμος is passing away. Since, we consider 1Jo 2:17 to be a continuation and an explication of the preceding verses, ἡ ἐπιθυμία αὐτοῦ (1Jo 2:17a) would be a parallel of πᾶν τὸ ἐν τῷ κόσμῳ (1Jo 2:16a) and τὰ ἐν τῷ κόσμῳ (1Jo 2:15a). The verb “to desire” profiles a human person who is the agent of the desire and an object (either human or non-human) which is the recipient of the action. In other words, the text points to that aspect of the semantic content of ὁ κόσμος which is able to desire and also to that semantic content which can become the object of a person’s desire. In this sense, Westcott seems to have judged rightly when he claims that the world is “the source and the object of the desire.”[43] The κόσμος encompasses human persons who desire and its object of desire could either be human or non-human entities. For the author of 1Jo, there is no doubt that ὁ κόσμος that desires and those aspects of ὁ κόσμος which are desired are passing away.

There is a progression in the contrasts that are presented in 1Jo 2:15–17. In 1Jo 2:15, we have the contrast between the κόσμος and the Father as possible objects of love. In 1Jo 2:16, we have the contrast between are ἐκ τοῦ κόσμου and ἐκ τοῦ πατρός. In 1Jo 2:17, the contrast has progressed to the corresponding fate of the two entities: the κόσμος and those things in the κόσμος which could be the object of desire are passing away. Meanwhile, those who do the will of God (cf. ἐκ τοῦ πατρός) will remain forever. When read alongside the injunction in 1Jo 2:15, the statement in 1Jo 2:17 implies that since ὁ κόσμος and ἡ ἐπιθυμία αὐτοῦ are passing away, the one who loves them will also pass away. In contrast, the one who loves the Father (cf. 1Jo 2:15c) and who does the will of God (1Jo 2:17b) will remain forever. In other words, in these verses, the author informs his hearers that what they love will determine their end. Thus, it would seem that the statement in 1Jo 2:17 concludes the section and clinches the author’s injunction on why one ought not to love the κόσμος. What the author could be saying in 1Jo 2:15–17 is: “The κόσμος (and the things in the κόσμος) are passing away. Therefore, if you want to have eternal life, choose to love that which remains forever.”

2.2 1 John 3:1

First John 3:1 reads:

> ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ,
> ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν.
> διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

In this verse, we have assertions which pertain to three nominals, i.e., the Father, the children of God (τέκνα θεοῦ), and the κόσμος, and their relationships with one another. The author introduces the verse with the imperative ἴδετε. He points out to his

[42] Ibid.

[43] Westcott, *The Epistles of St. John*, 66.

hearers "how much love and what amazing love" (cf. ποταπήν) the Father has for the "us."[44] The content of this love or what the giving of this love means is explained in the succeeding clause (cf. epexegetical ἵνα[45]). Those to whom the Father gives his love are now called τέκνα θεοῦ (1Jo 3:1c). Brown maintains that "to be called" (cf. κληθῶμεν) has the same nuance as "to be" (cf. Luk 1:32; 6:35; Mat 5:9).[46] Hence, to be called τέκνα θεοῦ is to be τέκνα θεοῦ. According to Brown, κληθῶμεν is used here with the added nuance that their status of being called is known publicly.[47] If this is correct, there seems to be a tinge of irony when the author claims that ὁ κόσμος οὐ γινώσκει ἡμᾶς. The author explains that the failure of the κόσμος to realize their identity is because they do not know the source of such an identity—they do not know God (1Jo 3:1f) who is love (1Jo 4:8).

When the author says ὁ κόσμος οὐ γινώσκει ἡμᾶς, two possible interpretations may be put forward. First, ὁ κόσμος no longer knows or recognizes the "us" because of their new identity as τέκνα θεοῦ. Second, ὁ κόσμος may have consciously decided not to know, i.e., not to acknowledge the "us." According to G. Strecker, the phrase οὐ γινώσκει not only pertains to a lack of knowledge by the κόσμος of the identity of the "us" as τέκνα θεοῦ who belong to God but also includes a lack of acknowledgment of this identity since knowledge would normally lead to acknowledgment.[48] In other words, even if the identity of the "us" is supposed to be publicly known as Brown suggests, the κόσμος could still be described to be "not knowing" them because it refuses to acknowledge such an identity. In the last part of the verse, the author traces the origin of the failure of ὁ κόσμος to know and acknowledge the "us" to the former's lack of knowledge and acknowledgment of God (1Jo 3:1f). Strecker expresses this in the following words: "[…] the true reason for the world's non-recognition of the community is that it has not realized its own possible relationship to God."[49]

To synthesize, 1Jo 3:1 tells the hearers that the Father is the giver of the amazing love (cf. 1Jo 4:7) and that the "us" are the recipients of this love. As beneficiaries of the Father's love, the identity of the recipients as τέκνα θεοῦ is inseparable from the love that

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[44] This is Brown's translation of ποταπὴν ἀγάπην (*The Epistles of John*, 387). He maintains that the Hellenistic ποταπός signifies both quantity and quality (ibid.).

[45] Cf. Lieu, *I, II, and III John*, 123; Painter, *1, 2, and 3 John*, 217; and Brown, *The Epistles of John*, 388. Meanwhile, Strecker, *The Johannine Letters*, 87, posits that the ἵνα clause is more than epexegetical. He contends that the clause expresses the finality of God's love which points not only to the present but also to the future (cf. 1Jo 2:28).

[46] Brown, *The Epistles of John*, 388.

[47] Ibid.

[48] Strecker, *The Johannine Letters*, 87. Strecker maintains that for the author of 1 John, knowledge or acknowledgment of Christ or God is absent "where the commandments are not kept (2:4), where there is sin (3:6b), or where there is no love (4:8) (ibid., 223).

[49] Ibid., 87. The hatred of ὁ κόσμος towards the believers in 1Jo 3:13 might have a connection to the former's failure to know and refusal to recognize the τέκνα θεοῦ in 1Jo 3:1. Rudolf Bultmann, *The Johannine Epistles*, ed. Robert Funk, trans. R. Philip O'Hara, Lane C. McGaughy, and Robert Funk, Hermeneia (Philadelphia, PA: Fortress Press, 1973), 54, surmises that the hatred of ὁ κόσμος could be a manifestation of their lack of knowledge and acknowledgment.

comes from the Father. In the first four clauses of this verse (1Jo 3:1abcd), the author foregrounds the intimate familial relationship between the "us" and God through the use of the relational terms πατήρ, τέκνα, and ἀγάπη. The lexeme ἀγάπη entails a relationship between a lover and a beloved. After the foregrounding of the familial relationship between the "us" and God, the Father, the last two clauses (1Jo 3:1ef) which have ὁ κόσμος as the subject shift the focus to ὁ κόσμος and its relationship to the "us" and to God. What is foregrounded is now the negative relationship (i.e., a no-relationship) between ὁ κόσμος and the two objects "us" and God. First John 3:1ef point to the double separation of ὁ κόσμος from the "us" and from God. The parallelism in the constructions of διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς (1Jo 3:1e) and ὅτι οὐκ ἔγνω αὐτόν (1Jo 3:1f) hones in this separation.

Meanwhile, in 1Jo 4:7, the hearers are told that the one who loves is able to know God and the one who does not love does not know God (1Jo 4:8). Hence, when the author claims that ὁ κόσμος does not know God (1Jo 3:1), he is at the same time saying that ὁ κόσμος does not have love. And if the one who loves is ἐκ τοῦ θεοῦ (1Jo 4:7), the converse may also be true: ὁ κόσμος that does not love is not ἐκ τοῦ θεοῦ. This interpretation can be extrapolated further. If knowing and loving are interrelated (1Jo 4:7), when the author claims that ὁ κόσμος does not know the ἀγαπητοί, it is plausible that he is also pointing to the former's lack of love for the latter. Thus, in this usage event, ὁ κόσμος is presented as an entity that makes the conscious decision neither to know nor to love the author and his community (the τέκνα θεοῦ). This happens because it does not have a relationship with God. With this description, ὁ κόσμος profiles human persons who are separated from God and from the "us."

2.3 1 JOHN 3:13

First John 3:13 reads:

> Καὶ μὴ θαυμάζετε, ἀδελφοί,
> εἰ μισεῖ ὑμᾶς ὁ κόσμος.

In this verse, ὁ κόσμος is presented as an entity which hates the ἀδελφοί.[50] Most English versions translate θαυμάζω in this usage event as "to be amazed" (NAB), "to be surprised" (ESV), or "to be astonished" (NRSV). Alongside the meaning "extraordinarily impressed," BDAG notes that θαυμάζω could also mean to be "disturbed by something."[51] The verb carries with it either a positive or negative connotation depending on the context.[52] The intermediate context of the verse contains a series of contrasts which primarily focuses on the nature of two kinds of individuals—one who commits sin and one who does righteous deeds. We are told that the one who commits sin is guilty of

[50] We consider the referent of ἀδελφοί to encompass both females and males who belong to the author's community (see BDAG, "ἀδελφός," 18).

[51] BDAG, "θαυμάζω," 444.

[52] Ibid.

lawlessness (1Jo 3:4)[53] and is a child of the devil (ἐκ τοῦ διαβόλου) who is a sinner from the beginning[54] (1Jo 3:8). Meanwhile, the one who does righteous deeds (1Jo 3:6–7), the one who is born of God (i.e., ἐκ τοῦ θεοῦ γεγέννηται) and in whom God's seed abides, does not sin (1Jo 3:9).[55]

The author differentiates the righteousness that characterizes the one who is ἐκ τοῦ θεοῦ from the sin which characterizes the one who is ἐκ τοῦ διαβόλου. Having differentiated one from the other, the author concludes his exposition by stating in 1Jo 3:10 that one's identity as either a child of God (cf. τὰ τέκνα τοῦ θεοῦ) or of the devil (cf. τὰ τέκνα τοῦ διαβόλου) is revealed through one's action, one's capacity to do what is right (to do that which is θέλημα τοῦ θεοῦ in 1Jo 2:17; 5:14),[56] and to love the brothers and the sisters (1Jo 3:10). While on the one hand 1Jo 3:1–10 clearly shows what it means to be τέκνα θεοῦ, on the other hand, it also points to what it means not to be ἐκ τοῦ θεοῦ and hence, to be ἐκ τοῦ διαβόλου.[57] These oppositional identities are further emphasized by exhorting the hearers not to be like Cain who murdered his brother. For Strecker, the description of Cain as ἐκ τοῦ πονηροῦ (1Jo 3:12) means that he is also τεκνόν τοῦ διαβόλου (cf. 1Jo 3:10).[58]

The allusion to Cain and his murderous act toward his brother comes after the injunction for the τέκνα θεοῦ to love one another (1Jo 3:11). The contextual referent of τέκνα θεοῦ are the hearers of the author. The expression profiles the intimate relationship between the τέκνα and θεός, as we have earlier mentioned in our exposition of 1Jo 3:1. However, a second relationship is also profiled by the lexeme τέκνα—the relationship of one τέκνον to another τέκνον. This relationship is foregrounded in the viewing frame when the narrative proceeds to cite the relationship between the two brothers Cain and Abel. By omitting Abel's name in the text and using, instead, the description ὁ ἀδελφός αὐτοῦ twice to refer to him (1Jo 3:12), the author could be alerting the reader to the importance of the relationship between the two as brothers and the difference between them, one is ἐκ τοῦ πονηροῦ and its work is described as evil (cf. πονηρά), while the

[53] Haas et al., *A Translator's Handbook on the Letters of John*, 81, maintain that the Greek can be literally rendered in English as "the one who does sin does the lawlessness also" which (in order for its sense to come out) could be restructured as "who commits sin does what is (characteristic for) Lawlessness."

[54] Brown, *The Epistles of John*, 405, notes the incompatibility of the present ἁμαρτάνει with ἀπ᾽ ἀρχῆς which implies the past. He posits that the author might have intended the clause to mean that sin is not just an occasional occurrence for the devil, but is rather his very *raison d'être* (ibid.).

[55] Cf. 1Jo 1:8–10 where the author declares that all have sinned. In 1Jo 1:7, he states that the blood of Jesus cleanses the "us" from all sin. In 1Jo 2:2, the author asserts that Jesus is not just the expiation of the sins of the "us," but also of the whole κόσμος.

[56] Cf. Strecker, *The Johannine Letters*, 94.

[57] Cf. Painter, *1, 2, and 3 John*, 236, who claims that the affirmation of the τέκνα θεοῦ in 1Jo 3:1–2 progressed to a contrast between the children of God and the children of the devil in 1Jo 3:4–10 and the main issue in this contrast is the loving of the fellow believers.

[58] Strecker, *The Johannine Letters*, 109.

other's work is described to be righteous (cf. δίκαια).[59] Equally important is what became of this relationship, i.e., the murder of the brother whose deeds were righteous by the brother whose deeds were evil.

It is within this context that the author instructs his hearers whom he now addresses as ἀδελφοί not to be astonished that ὁ κόσμος hates them (1Jo 3:13). Within a narrative context of a familial relationship and with the allusion to the fraternal relationship between Cain and his brother, it is plausible that the contextual referent for ὁ κόσμος in 1Jo 3:13 is "human persons who used to be members of the author's community but have left," former sisters and brothers (cf. ἀδελφοί) whom the author now considers as haters and possible murderers. Meanwhile, Westcott points out another significance of the singular use of ἀδελφοί by the author to address his hearers. In his eyes, the use of ἀδελφοί stresses the new relationship and mutual affection that will characterize the believers and distinguish them from other people (i.e., the world).[60] While Cain murdered his ἀδελφός Abel, the community is reminded and at the same time enjoined to remain in their love for one another (cf. ἀγαπῶμεν τοὺς ἀδελφούς) because the one who does not love abides in death (1Jo 3:14).

Whereas most English Bible translations render εἰ as "if" (NAB, NKJ, NJB, REB, etc.), instead of "that" (NRSV and RSV), Haas et al. prefer to render the subordinating conjunction as "that," rather than "if."[61] They support their argument from the indicative form of the verb μισεῖ and its intermediate context which already established the "hating" to be a fact.[62] For them, εἰ introduces the event that is wondered at— μισεῖ ὑμᾶς ὁ κόσμος.[63] This event is the object of θαυμάζετε. Rendering εἰ as "that" is significant because it reveals that for the author the hatred of ὁ κόσμος towards the ἀδελφοί is already an established fact, while the use of "if" somehow connotes that μισεῖ ὑμᾶς ὁ κόσμος is a foreseeable circumstance under which the amazement or wondering takes place.[64] Thus,

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[59] Strecker explains the omission of the name of Abel to reflect that the author wants to emphasize the opposition between good and evil (ibid., 109). For Painter, *1, 2, and 3 John*, 238, the author's allusion to Cain and his brother is to provide further contrast between the children of God and the children of the devil.

[60] Westcott, *The Epistles of St. John*, 111-12.

[61] Haas et al., *A Translator's Handbook on the Letters of John*, 88−89. Strecker, *The Johannine Letters,* 107; and Bultmann, The Johannine Epistles, 42, also used "that." In *Die Johannesbriefe: Übersetzt und Erklärt*, KEK 14 (Göttingen: Vandenhoeck und Ruprecht, 1989), 176, Strecker renders 1Jo 3:13 as as: "(Und) wundert euch nicht, Brüder, wenn die Welt euch haßt." Meanwhile, Brown, *The Epistles of John*, 439, has "when"; while Lieu, *I, II, and III John*, 146; and Painter, 1*, 2, and 3 John*, 232, use "if."

[62] Haas et al., *A Translator's Handbook on the Letters of John*, 89.

[63] Ibid.

[64] Ibid., 88. In Robertson's four-fold classification of conditional sentences, 1Jo 3:13 would fall under the class "determined as fulfilled" wherein the condition (i.e., μισεῖ ὑμᾶς ὁ κόσμος) is assumed to be a reality (Robertson, *Grammar*, 1007). He explains that the construction of this class is εἰ (sometimes ἐάν) in the protasis while the apodosis may have the indicative, the subjunctive or the imperative (ibid., 1007−08). Robertson states that it is the condition of "actuality, reality, *Wirklichkeit*, and not mere possibility […]" (ibid., 1006). However, he points out that the reality that is being asserted by the form of the condition "has to do only with the *statement*, not with the absolute truth or certainty of the matter" (ibid.). Thus, Robertson asserts the importance of distinguishing between the fact and the statement of the

when the author states καὶ μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος (1Jo 3:13), what he could be saying is "Brothers and sisters, do not be surprised that the κόσμος hates you since that is its nature." With this interpretation, the κόσμος that hates the ἀδελφοί somehow parallels Cain who murdered his brother since anyone who hates a brother or a sister is a murderer[65] (1Jo 3:15).

However, by claiming in the succeeding verse that they have passed from death to life (1Jo 3:14[66]), the author implicitly makes a connection between the hatred of ὁ κόσμος and the possibility that this hatred could lead to death, just as Cain killed his brother. Hence, while the author in 1Jo 3:13 enjoins the ὑμᾶς not to be surprised that ὁ κόσμος hates (after all, that is its nature), he also encourages them by telling them not to be disturbed that this hatred leads to death. The succeeding verses provide the warrant as to why they should be encouraged—they have passed from death to life (1Jo 3:14ab) whereas the one who murders has no eternal life abiding in him (1Jo 3:15c). With this, we posit that in 1Jo 3:13 the author understands ὁ κόσμος not only as one who hates, but one whose hatred is perceived as murder. Meanwhile, if the one who hates a fellow believer is considered to be a murderer and if murderers do not have eternal life in them, it follows that for the author, ὁ κόσμος that hates does not have eternal life (1Jo 3:15; cf. παράγεται in 1Jo 2:17). The use of μισέω with ἀδελφοί for its object recalls 1Jo 2:9, 11 where the author claims that the one who hates another believer is considered to be in the darkness (1Jo 2:9). With this, it can be inferred that when the author says that ὁ κόσμος hates the ἀδελφοί, the statement also entails that ὁ κόσμος is in darkness—not in the light. A description of ὁ κόσμος being in the darkness further entails that ὁ κόσμος is separated from God because "God is light and in him there is no darkness at all" (1Jo 1:5).

Our analysis leads us to interpret ὁ κόσμος in 1Jo 3:13 as referring to those who have left the community (i.e., the secessionists) and whom the author explained as not belonging to their group in the first place[67] (1Jo 2:19). If Cain who is ἐκ τοῦ πονηροῦ murdered his brother (cf. τὸν ἀδελφὸν αὐτοῦ), then it is also possible for the former fellow believers (who would also be formerly referred to as ἀδελφοί) to hate the community and even to render them bodily harm. In his descriptions, the author of 1 John considers these

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fact (ibid.). With regard to our text, we need to qualify that the assertion of the author regarding the hatred of ὁ κόσμος towards the ὑμᾶς in 1Jo 3:13 is the former's apprehension of the situation and perception of the κόσμος, and may or may not necessarily be factual.

[65] The Greek word for "murderer" that is used in 1Jo 3:15 is ἀνθρωποκτόνος while the word for "murder" that is used in 1Jo 3:12 is σφάζω, not ἀποκτείνω. Haas et al. opine that σφάζω is a strong verb that means "butchering or slaughtering a sacrificial animal," the "killing of a human being by a knife or sword," or "any form of murdering a man" (Haas et al., *A Translator's Handbook on the Letters of John*, 88). In this usage event, they contend that it entails "violent passion" (ibid.).

[66] ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. (1Jo 3:14)

[67] TEV translates the verse as: "These people really did not belong to our fellowship, and that is why they left us; if they had belonged to our fellowship, they would have stayed with us. But they left so that it might be clear that none of them really belonged to us" (1Jo 2:19).

former believers as the κόσμος that hates, a κόσμος in darkness, one which is separated from God, and does not have eternal life.

2.4 1 JOHN 4:5

First John 4:5 reads:

> αὐτοὶ ἐκ τοῦ κόσμου εἰσίν,
> διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
> καὶ ὁ κόσμος αὐτῶν ἀκούει.

The intermediate context of 1Jo 4:5 is 1Jo 4:1–6.[68] Within the narrative, a contrast is established between the two entities, namely: the Spirit of God (1Jo 4:2) and the spirit of the antichrist (1Jo 4:3). The author claims that the spirit that confesses that Jesus Christ has come in the flesh is ἐκ τοῦ θεοῦ (1Jo 4:2), while the one that does not confess is οὐκ ἐκ τοῦ θεοῦ (1Jo 4:3). The author reminds the community whom he addresses as τεκνία that they are ἐκ τοῦ θεοῦ (1Jo 4:4). Because the spirit that is within them is greater than the one which is in the κόσμος, the author informs the community that they have overcome them (cf. αὐτούς). The referent of αὐτούς could be the many false prophets (πολλοὶ ψευδοπροφῆται) who are described to have gone out εἰς τὸν κόσμον in v. 1 (cf. αὐτοί in 1Jo 4:5a). These false prophets are ἐκ τοῦ κόσμου. Therefore, they speak about things which are ἐκ τοῦ κόσμου and the κόσμος listens to them.[69]

The double occurrence of the phrase ἐκ τοῦ κόσμου (and the total of three occurrences of κόσμος) stand out in 1Jo 4:5. The first clause (1Jo 4:5a) identifies the origin and the identity of the αὐτοί, i.e., they are ἐκ τοῦ κόσμου. Haas et al. maintain that the pronoun in this verse is emphatic.[70] The use of the phrase ἐκ τοῦ κόσμου to describe the origin and identity of the ψευδοπροφῆται vis-à-vis the κόσμος, the recipient of their teaching, reveals the author's emphasis on the commonality between the ones who have gone out εἰς τὸν κόσμον and the κόσμος. They have a shared identity which is the reason for their compatibility.[71] In other words, the κόσμος listens to the false prophets because

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[68] For Strecker, *The Johannine Letters*, 131,1Jo 4:1-6 may be thematically subdivided into two parts which are framed against the backdrop of a "God-world dualism," namely: 1Jo 4:1-3 which pertains to the discernment of different spirits, and 1Jo 4:4-6 pertains to the relationship of the spirits with the world and the opposition of the author's community to false teaching.

[69] REB translates the verse as: "They belong to that world, and so does their teaching; that is why the world listens to them" (1Jo 4:5).

[70] Haas et al., *A Translator's Handbook on the Letters of John*, 104.

[71] For Strecker, ἐκ τοῦ κόσμου λαλοῦσιν implies that the teaching of the αὐτοί "belongs to the sphere of the world" (Strecker, *The Johannine Letters*, 138). See also Klaus Wengst, *Der erste, zweite und dritte Brief des Johannes*, ÖTK 16 (Gütersloh Verlag: Gerd Mohn, 1978), 174, who interprets the teaching of those who are from the world as conforming to and affirming of the world without offering any resistance: „Deswegen reden sie aus der Welt. weil sie sich von dem die Welt zur Welt machenden Prinzip bestimmen lassen, ist auch ihr Reden ein der Welt konformes. Das kann ein sehr tiefsinniges und sich in gedanklichen Höhenflügen ergehendes Reden sein; aber es fordert die ungerechte Welt nicht heraus, ist ihr kein Stachel und Ärgernis und setzt ihr keinen Widerstand entgegen, sondern ist angepaßt und bestätigend."

the latter speak about things that are ἐκ τοῦ κόσμου and the false prophets are able to do so because they themselves are ἐκ τοῦ κόσμου. Having established who and what it means to be ἐκ τοῦ κόσμου, the author proceeds to identify the ἐκ τοῦ θεοῦ and what being ἐκ τοῦ θεοῦ means.

1Jo 4:6a	ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν
b	ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν
c	ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ
d	οὐκ ἀκούει ἡμῶν

The community of believers are ἐκ τοῦ θεοῦ and those who know God will listen to them (1Jo 4:6ab). The negative restatement of this assertion emphasizes its import: those who are not ἐκ τοῦ θεοῦ will not listen to them (1Jo 4:6cd). With this antithetical parallel, the author informs the reader that to be ἐκ τοῦ θεοῦ is to know God and the one who knows God will listen to those who are from God. Through the progression of the narrative, the author emphasizes that the one who is not ἐκ τοῦ θεοῦ, that one is ἐκ τοῦ κόσμου, that one does not know God and does not listen to them. The verb for "listening" that is used in both 1Jo 4:5 and 1Jo 4:6 is ἀκούω. For Haas et al., the meaning of ἀκούω in these two usage events is "to listen to" or "to give attention to."[72] This meaning, according to them, entails "intentional, attentive hearing" with the implication that the listener agrees or obeys to what is being said.[73] Thus, the one who knows God takes the decision to listen to the author and his community. By presenting ὁ κόσμος as listening to the ψευδοπροφῆται, the author points out the conscious decision of ὁ κόσμος to listen to the ψευδοπροφῆται. In other words, ὁ κόσμος takes the decision not to listen to the author and to his community.

Bultmann claims that the assertion in 1Jo 4:6cd (i.e., the one who is not ἐκ τοῦ θεοῦ does not listen to the "us") corresponds to 1Jo 3:1: ὁ κόσμος οὐ γινώσκει ἡμᾶς.[74] Thus, ὁ κόσμος that does not listen to the author and his community (the "us") also does not acknowledge their identity as ἐκ τοῦ θεοῦ. The κόσμος does not listen to them who are ἐκ τοῦ θεοῦ (1Jo 4:6a) because it is not ἐκ τοῦ θεοῦ (1Jo 4:6cd). Because only the one who knows God listens to the "us" (1Jo 4:6b), it follows that for the author, ὁ κόσμος does not know God. Hence, in 1Jo 4:5c, the author presents ὁ κόσμος as pertaining to human persons to whom the false prophets have gone out because they share the same origin and identity. Because of this sameness, ὁ κόσμος listens to the false prophets who teach that "Jesus is not from God" (1Jo 4:3). Consequently, ὁ κόσμος decides not to listen to the author and his community who are ἐκ τοῦ θεοῦ and who teach "that Jesus Christ [who] has come in the flesh is from God" (1Jo 4:2). This decision proves that ὁ κόσμος

[72] Haas et al., *A Translator's Handbook on the Letters of John*, 104.

[73] Ibid.

[74] Bultmann, *The Johannine Epistles*, 64. See our previous discussion on 1 Jo 3:1 above.

is not ἐκ τοῦ θεοῦ. The text presents to the reader the separation between those who are ἐκ τοῦ θεοῦ and those who are ἐκ τοῦ κόσμου.

2.5 1 JOHN 5:19

First John 5:19 reads:

> οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

The phrase ὁ κόσμος ὅλος is the subject of the clause. However, it is not the actor but is rather acted upon by ὁ πονηρός (cf. κεῖται).[75] Generally rendered as "the whole world" (cf. NRSV, NAB, REB, TEV), ὁ κόσμος ὅλος is interpreted by Haas et al. to mean "all men (who live) in the world"—those who are at enmity with God and the believers.[76] They clarify that the phrase does not include those who are ἐκ τοῦ θεοῦ.[77] Meanwhile, Westcott asserts that there is something more to the phrase which needs to be considered in its translation. He notes a slight difference in the nuance of ὁ κόσμος ὅλος from ὅλος ὁ κόσμος which English Bibles customarily render as "the whole world"[78] (cf. ὅλου τοῦ κόσμου in 1Jo 2:2).[79] While ὅλος ὁ κόσμος is rendered as "the whole world," Westcott argues that the construction ὁ κόσμος ὅλος separates the nuances of the world and the entirety of it.[80] He proposes to render ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται as "the world, the organization of society as alien from and opposed to God, is wholly, in all its parts and elements, placed in the domain of …"[81] It would seem that Westcott is splitting hairs with his proposed meaning. When one talks about "the whole world," this would necessarily entail its parts and elements. Nonetheless, the translation that Westcott proposes does provide more emphasis than the suggested translation of Haas et al.

What does the phrase ἐν τῷ πονηρῷ κεῖσθαι mean in relation to ὁ κόσμος? The immediately preceding clause states καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ (1Jo 5:18d). In this clause, the subject ὁ πονηρός is at the same time the agent whose action upon a possible recipient (cf. αὐτοῦ) has been negated. ὁ πονηρός is picked up in 1Jo 5:19c, but this time it becomes a part of a prepositional phrase (ἐν τῷ πονηρῷ). BDAG cites that the preposition ἐν which could function, among others, as "a marker of close association within a limit" is used by Paul and John to "designate a close personal relation in which

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[75] That ὁ πονηρός is an agent that can act on another entity is already indicated in the immediately preceding verse where we are informed that ὁ πονηρός is not able to touch anyone who is born of God (1Jo 5:18).

[76] Haas et al., *A Translator's Handbook on the Letters of John*, 129.

[77] Ibid.

[78] Haas et al. suggest that aside from "the whole world," the phrase could also be rendered "all those who live on this earth," "men from everywhere," or "all men" (ibid., 42).

[79] Westcott, *The Epistles of St. John*, 195.

[80] Ibid., Westcott cites that the same form (i.e., noun followed by ὅλος) occurs in Mat 16:26; 26:59; Luk 11:36; Joh 4:53; etc. (ibid.).

[81] Ibid., 195. Brown, *The Epistles of John*, 623, is also of the opinion that the use of ὅλος signifies an inclusive meaning, i.e., "the whole world."

the referent of the ἐν-term is viewed as the controlling influence."[82] Thus, in the prepositional phrase ἐν τῷ πονηρῷ, ὁ πονηρός controls ὁ κόσμος ὅλος. This interpretation of the state of ὁ κόσμος is already suggested by the use of κεῖμαι, a lexeme which in this usage event profiles both the object that is acted upon and the agent that acts on the object and is responsible for the latter's state or condition. BDAG states that κεῖμαι is used in 1Jo 5:19 not only to indicate that ὁ κόσμος "lies in (the power of) the Evil One," but could also indicate its dependence on ὁ πονηρός.[83] Following these insights, we could then propose that when the author claims ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται, he is pointing out two aspects in the relationship between ὁ κόσμος ὅλος and ὁ πονηρός—the active influence of ὁ πονηρός on ὁ κόσμος ὅλος and the active dependence of the latter on the former.

The significance of this description of ὁ κόσμος can be better appreciated if we consider that 1Jo 5:19 is part of the three οἴδαμεν statements that come at the conclusion of the letter.

	NA 28	RSV
1Jo 5:18	Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ᾽ ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν[84] καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.	We know that any one born of God does not sin, but He who was born of God keeps him, and the Evil One does not touch him.
1Jo 5:19	οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.	We know that we are of God, and the whole world is in the power of the Evil One.

[82] BDAG,"ἐν," 327. BDAG renders ἐν τῷ πονηρῷ κεῖσθαι as "be in the power of the evil one" (ibid., 328).

[83] BDAG, "κεῖμαι," 538.

[84] The following manuscripts have αυτον: A* B 1852 latt. Scholars are divided on whether Jesus or the Christian believer is referent of ὁ γεγεννημένος ἐκ τοῦ θεοῦ. While most would argue that ὁ γεννηθεὶς ἐκ τοῦ θεοῦ refers to the Christian, God has also been proposed as a referent. The interpretation is also dependent on whether one takes αὐτόν or ἑαυτόν. Brown summarizes the different scholarly positions into five: (1) "The begetting by God guards him [the Christian who has been begotten];" (2) "The one begotten by God [Jesus] guards him [the Christian who has been begotten];" (3) "The one begotten by God [the Christian] guards himself;" (4) The one begotten by God [the Christian] holds on to Him [God];" and (5) "The one begotten by God [the Christian], God guards him [the Christian]" (Brown, *The Epistles of John*, 620–622). Brown opts to interpret "the one begotten by God" as the Christian and translates 1Jo 5:18c as "the one begotten by God [the Christian] is protected" thereby leaving open the translation of αὐτόν or ἑαυτόν (ibid., 622). Meanwhile, Strecker, *The Johannine Letters*, 208–209, interprets "the one begotten by God" to refer to Jesus, and, hence the clause speaks about Jesus protecting the believer.

1Jo 5:20	οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.	And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life.

Strecker maintains that the use of οἴδαμεν in these verses is "an effective rhetorical device" wherein the author claims solidarity with his hearers.[85] In 1Jo 5:18, the first of the οἴδαμεν statements, the author speaks about those who are born of God and the implications of their status as being born of God: none of them sins, they are protected, and the Evil One does not touch them.[86] In the second οἴδαμεν statement in 1Jo 5:19, the author reiterates the status of the "we" as ἐκ τοῦ θεοῦ, but this time, a contrast is provided with the citation concerning the status of ὁ κόσμος ὅλος which is under the power of the Evil One.[87] Meanwhile, in 1Jo 5:20, the last οἴδαμεν statement, the author makes a claim about the Son of God who has given the "us" understanding to know what is true.

As noted earlier, these three οἴδαμεν statements occur as the letter comes to its close. Thus, J. Painter could be right to contend that they summarize what the author has previously said, although this summary may not be too precise.[88] However, we posit that the author is not just summarizing by means of these οἴδαμεν statements. By claiming that the Son of God has come and has given them understanding to know the truth (1Jo 5:20), the author provides legitimation to all his previous claims and grounds these claims in the person of Jesus who is the true God and eternal life, in the same manner with which he opens his letter (cf. 1Jo 1:1–2). As the Letter comes to a close, the author once again juxtaposes his and the community's identity (i.e., ἐκ τοῦ θεοῦ) against the identity of ὁ κόσμος (i.e., under the power of the Evil One) with the assertion in 1Jo 5:19. However, this time he uses the more emphatic phrase ὁ κόσμος ὅλος.

Brown maintains that throughout the letter, the author has construed the secessionists to be the non-believers, those who have no life (1Jo 3:12–17) because through their abandonment of the community of the author they have also abandoned the fellowship with the Father and the Son which preserves eternal life.[89] If those who have left the community are considered to be one of the referents of ὁ κόσμος in 1 John (as we

[85] Strecker, *The Johannine Letters*, 208.

[86] The idea of the evil one not touching the one who is born of God recalls the address of the author to the νεανίσκοι whom he said have prevailed over the evil one (1Jo 2:13).

[87] This contrast recalls the contrast between τὰ τέκνα τοῦ θεοῦ and τὰ τέκνα τοῦ διαβόλου in 1Jo 3:10 although what is used there is διάβολος and not πονηρός.

[88] Painter, *1, 2, and 3 John*, 321–22.

[89] Westcott, *The Epistles of St. John*, 618.

have earlier shown during our exposition of 1Jo 3:13), by reiterating the status of his hearers as ἐκ τοῦ θεοῦ and what this status entails (cf. 1Jo 5:18), it is plausible that in this concluding section of the letter, the author is implicitly encouraging his hearers to hold on to their identity as ὁ γεγεννημένος ἐκ τοῦ θεοῦ and not be swayed to be part of the κόσμος which is under the power of the Evil One.[90]

Conclusion

In this paper, we attempted to analyze the occurrences of ὁ κόσμος in 1 John in order to gain an initial glimpse of how this lexeme is understood by the author. Because the grammatical subject is prototypically the trajector in a clause, i.e., the focalized participant, we focused our analysis on texts where κόσμος occurs as the subject of the clause. Nonetheless, as we have demonstrated, our analyses included the occurrences of κόσμος in the intermediate contexts of the selected texts, when they are present. Our explorations have revealed an explicitly pejorative understanding of κόσμος in 1 John where the author presents a clear bifurcation between ὁ κόσμος and God (and the believers). In the beginning of the Letter the author states that Jesus Christ is the expiation not only for the sins of the community but also for the whole κόσμος (1Jo 2:2). This claim presents a benevolent view towards ὁ κόσμος. However, as the letter progresses, the author makes explicit a clear separation between ὁ κόσμος and everything that is related to it, on the one hand, and of God and the community of believers who are ἐκ τοῦ θεοῦ, on the other hand.

This separation is reflected in the different ways in which the author describes ὁ κόσμος. The κόσμος (and everything that is in it) is not from God (1Jo 2:16). It is perishing (1Jo 2:17) and, hence, it ought not to become the object of one's love (1Jo 2:15). Moreover, the κόσμος does not know God and, consequently, it does not know (i.e., acknowledge) the community of believers who are τέκνα θεοῦ (1Jo 3:1). It listens to the

[90] Robert Law, *The Tests of Life: A Study of the First Epistle of St. John*, 3rd repr. ed. (Grand Rapids, MI: Baker, 1968), 25, asserts that no other NT writing could be more vigorously polemical in tone and aim as 1 John. However, he maintains that its polemic is not directed to what the author perceives as its opponents (ibid.). Rather, the polemic is directed towards the author's own community in order for them not to be influenced by the erroneous beliefs which are surrounding them (ibid., 26). Cf. Painter, *1, 2, and 3 John*, 4. Meanwhile, Brooke, *A Critical and Exegetical Commentary on the Johannine Epistles*, xxvii, opines that even if there is a polemical intent in the letter, this is neither the exclusive nor the primary objective of the author. He holds that "[t]he edification of his 'children' in the true faith and life of Christians is the writer's chief purpose" (ibid., xxviii). For Brooke, the author and his community have already been victorious over their opponents, although some of the members may still have some sympathy for their views and there is a possibility that those who have gone out may still return (ibid.). Nonetheless, he posits that the author is concerned is the attitude of the community of believers towards the Christian faith and life (ibid.). He avers that their faith is still not strong enough to withstand the allurements of the world (ibid.). It is not within the scope of the current work to enter into a discussion on the question of the purpose of the writing of the letter. For our current purposes, it suffices to note that scholars see in the letter an intent by the author to encourage his members to remain in the faith community.

teaching of the one who is ἐκ τοῦ κόσμου (1Jo 4:5), thereby implying that it does not accept the teaching of the community. Because it is not ἐκ τοῦ θεοῦ, it is of little wonder that the κόσμος would hate the believers (1Jo 3:13). In the final part of his letter, the author of 1 John would then claim that the κόσμος is under the power of the Evil One (1Jo 5:19. These unfavorable descriptions of ὁ κόσμος are framed against the background of explications on what it means to be a community who consider themselves people who are ἐκ τοῦ θεοῦ.